A SHORT

EXPOSITION OF THE CATECHISM OF THE CHURCH of ENGLAND:

WITH THE

Church-Catechism it self,

AND

ORDER of CONFIRMATION,

In English and Latine.

The Latine revised and much amended.

By EDWARD BOUGHEN, D.D.

LONDON,
Printed for *Christopher Wilkinson*, at the Black Boy over against St. *Dunstans* Church, in *Fleetstreet*. 1679.

THE CATECHISM

Together with the

Form of Confirmation IN THE CHURCH of *ENGLAND.*

¶ The CATECHISM of the Church of *England* to be learned of every Child before he be brought to the Biſhop to be Confirmed.

Queſtion. WHat is your Name?

Anſwer. *N. or M.*

Q. Who gave you this Name?

A. *My Godfathers and Godmothers in my Baptiſm, wherein I was made a member of Chriſt, the child of God, and an inheritor of the kingdom of Heaven.*

Q. What did your Godfathers and Godmothers then for you?

A. *They did promiſe and vow three things in my name: Firſt, that I ſhould forſake the Devil and all his Works, the pomps and vanities of this wicked World, and all the ſinful luſts of the Fleſh. Secondly, that I ſhould believe all the Articles of the Chriſtian Faith. And thirdly, that I ſhould keep Gods holy Will and Commandments, and walk in the ſame all the days of my life.*

Q. Doſt

CATECHISMUS
Unà cum
Ordine Confirmationis
IN
ECCLESIA ANGLICANA.

CATECHISMUS Ecclesiæ Anglicanæ, à pueris omnibus, antequam ad Episcopum, ut Confirmentur, adducantur, ediscendus.

Quæst. *QUod tibi Nomen est?*

Responsum, N. vel M.

Q. *Quis tibi hoc Nomen imposuit?*

R. Suscéptores mei & Susceptrices in Baptismo, in quo membrum Christi, filius Dei, & hæres regni Cœlorum factus sum.

Q. *Quid tuo nomine tum Susceptores & Susceptrices spoponderint?*

A. Tria nomine meo spospenderunt ac voverunt: Primùm, me abrenuntiaturum Diabolo & omnibus ejus operibus, pompis & voluptatibus hujus Mundi nequam, & pravis Carnis concupiscentiis. Secundùm, creditarum me omnibus Fidei Articulis. Tertium, sanctam Dei voluntatem & omnia ejus præcepta me observaturum, in essque per omnem vitam perambulaturum.

Q. Doſt thou not think that thou art bound to believe and to do, as they have promiſed for thee?

A. *Yes verily, and by Gods help ſo I will; and I heartily thank our heavenly Father, that he hath called me to this eſtate of ſalvation, through Jeſus Chriſt our Saviour. And I pray God to give me his grace that I may continue in the ſame unto my lives end.*

Q. Rehearſe the Articles of thy Belief.

A. *I Believe in God the Father Almighty, maker of Heaven and Earth: And in Jeſus Chriſt his onely Son our Lord, which was conceived by the Holy Ghoſt, born of the Virgin Mary, ſuffered under Pontius Pilate, was crucified, dead and buried, he deſcended into Hell, the third day he roſe again from the dead, he aſcended into Heaven, and ſitteth at the right hand of God the Father Almighty; from thence he ſhall come to judge the quick and the dead. I believe in the Holy Ghoſt, the holy Catholick Church, the Communion of Saints, the Forgiveneſs of Sins, the Reſurrection of the body, and the Life everlaſting.* Amen.

Q. What doſt thou chiefly learn in theſe Articles of thy Belief?

A. *Firſt, I learn to believe in God the Father, who hath made me and all the world.*

Secondly, In God the Son, who hath redeemed me and all mankind.

Thirdly, In God the Holy Ghoſt, who ſanctifieth me and all the elect people of God.

Q. You ſaid that your Godfathers and Godmothers did promiſe for you that you ſhould keep Gods Commandments. Tell me how many there be?

A. *Ten.*

Q. Which be they?

A. *The ſame which God ſpake in the twentieth Chapter of Exodus, ſaying, I am the Lord thy God which have brought thee out of the Land of Egypt, out of the houſe of bondage.*

I. *Thou*

Q. *Annon te firmiter teneri arbitraris ad ea omnia credenda & facienda, quæ tuo nomine illi susceperunt?*

R. Arbitor: Deóque adjuvante faciam: Patri etiam cœlesti gratias ago immortales, quod me dignatus sit per Dominum Jesum Christum ad hunc salutis statum vocare, illúmque obtestor, ut mihi gratiam largiatur in eádem persistere usque ad vitæ terminum.

Q. *Repete Fidei Articulos.*

R. CRedo in Deum Patrem Omnipotentem, creatorem cœli & terræ: & in Jesum Christum Filium ejus unicum Dominum nostrum, qui conceptus est de Spiritu Sancto, natus ex Mariâ Virgine, passus sub Pontio Pilato, crucifixus, mortuus & sepultus, descendit ad inferos, tertiâ die resurrexit à mortuis, ascendit ad cœlos; sedet ad dextram Dei Patris Omnipotentis; unde venturus est judicare vivos & mortuos. Credo in Spiritum Sanctum, sanctam Ecclesiam Catholicam, Sanctorum Communionem, Remissionem peccatorum, carnis Resurrectionem, & Vitam æternam. *Amen.*

Q. *Per hos Fidei Articulos quid præcipue edoctus es?*

R. Primum, edoctus sum credere in Deum Patrem, qui me & universum hunc mundum condidit.

Secundùm, in Deum Filium, qui me totúmque genus humanum redemit.

Tertio, in Spiritum Sanctum Deum, qui me populúmq; Dei electum sanctificat.

Q. *Modò dixisti te per Susceptores tuos & Susceptrices promisisse, quòd omnia Dei mandata observares. Dic igitur quot sunt illa.*

R. Decem.

Q. *Quæ sunt illa?*

R. Quæ Deus ipse prodidit cap. 20. Exodi, dicens, Ego sum Dominus Deus tuus, qui te eduxi de terra Egypti, è domo servitutis,

I. *THou ſhalt have none other Gods but me.*

II. *Thou ſhalt not make to thy ſelf any graven Image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou ſhalt not bow down to them, nor worſhip them: For I the Lord thy God am a jealous God, and viſit the ſins of the Fathers upon the children, unto the third and fourth generation of them that hate me; and ſhew mercy unto thouſands in them that love me, and keep my Commandments.*

III. *Thou ſhalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltleſs that taketh his Name in vain*

IV. *Remember that thou keep holy the Sabbath day: ſix days ſhalt thou labour and do all that thou haſt to do, but the ſeventh day is the Sabbath of the Lord thy God: In it thou ſhalt do no manner of work, thou and thy ſon and thy daughter, thy man-ſervant and thy maid-ſervant, thy cattel and the ſtranger that is within thy gates: For in ſix days the Lord made heaven and earth, the ſea and all that in them is, and reſted the ſeventh day: Wherefore the Lord bleſſed the ſeventh day, and hallowed it.*

V. *Honour thy Father and thy Mother, that thy days may be long in the Land which the Lord thy God giveth the.*

VI. *Thou ſhalt do no murder.*

VII. *Thou ſhalt not commit adultery.*

VIII. *Thou ſhalt not ſteal.*

IX. *Thou ſhalt not bear falſe witneſs againſt thy Neighbour.*

X. *Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.*

Q. What doſt thou chiefly learn by theſe Commandments?

A. *I learn two things: My Duty towards God, and my Duty towards my Neighbour.*

Q. What

I. NOn habebis Deos alienos coram me.

II. Non facies tibi sculptile, aut simulachrum ullius rei, quæ aut supra in cœlo sit, aut infra in terra, aut in aquis infra terram; non adorabis ea neque coles: Nam ego sum Dominus Deus tuus zelotypus, vindicans parentum iniquitatem in liberos, ad tertiam usque quartámque generationem eorum qui oderunt me, exercens autem misericordiam in millia eorum qui me diligunt, & custodiunt præcepta mea.

III. Nomen Domini Dei tui in vanum non assumes, neque enim impune feret qui nomen ejus frustra usurpabit.

IV. Diem Sabbathi sanctè transigere memento; sex diebus operaberis, & facies omnia opera tua; septimo verò die, est Domini Dei tui Sabbathum: Nullum opus in eo facies, tu neque filius tuus, nec filia tua, nec servus tuus, nec ancilla tua, neque jumentum tuum, nec hospes tuus qui intra domum tuam versatur: Nam sex diebus perfecit Deus cœlum & terram, & mare & quicquid in illis continetur, septimo quievit: Idcirco benedixit Dominus diei septimo & sacrum voluit.

V. Honora patrem & matrem, ut sis longævus super terram quam daturus est tibi Dominus Deus tuus.

VI. Non occides.

VII. Non mœchaberis.

VIII. Non furtum facies.

IX. Non dices falsum testimonium contra proximum tuum.

X. Non concupisces domum proximi tui, non uxorem, non servum, non ancillam, non bovem, non asinum, nec quidpiam omnino quod alterius sit.

Q. Quid præcipuè ex his mandatis tibi discendum arbitraris?

A. Duo equidem ex illis dico: Officium meum in Deum primum, deinde etiam & in Proximum.

Q. What is thy Duty towards God?

A. *My Duty towards God is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul and with all my strength: To worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy name and his word, and to serve him truly all the days of my life.*

Q. What is thy Duty towards thy Neighbour?

A. *My Duty towards my Neighbour is to love him as my self, and to do to all men, as I would they should do unto me: To love, honour, and succour my Father and Mother: To honour and obey the King and his Ministers: To submit my self to all my Governours, Teachers, spiritual Pastors and Masters: To order my self lowly and reverently to all my betters: To hurt no body by word or deed: To be true and just in all my dealing: To bear no malice or hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering: To keep my body in temperance, soberness and chastity: Not to covet nor desire other mens goods, but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.*

Q. My good Child, know this, that thou art not able to do these things of thy self, nor to walk in the Commandments of God, and to serve him without his special grace, which thou must learn at all times to call for by diligent Prayer. Let me hear therefore if thou canst say the Lords Prayer.

A. *Our Father which art in heaven, Hallowed be thy Name: Thy Kingdom come: Thy Will be done in earth as it is in heaven: Give us this day our daily bread: And forgive us our trespasses, as we forgive them that trespass against us: And lead us not into temptation: But deliver us from evil.* Amen.

Q. What

Q. *Quodnam est Officium tuum erga Deum?*

R. Officium meum erga Deum est, ut in eum credam, illum timeam, diligam ex toto corde, ex totâ mente, ex totâ animâ, ex totis viribus, ut illum colam, illi gratias agam, in illum solum fiduciam collocem, illum invocem, illius nomen & sacrosanctum verbum adorem, illique semper serviam omnibus diebus vitæ meæ.

Q. *Quod est Officium tuum erga Proximum?*

R. Officium meum erga Proximum est, ut eum diligam sicut meipsum: ita me erga alios geram quemadmodum & illos erga me gerere cupio: Parentes amore, veneratione, & subsidio complectar: Majestatem regiam ejusque ministros honore & obedientiâ prosequar: Erga omnes Gubernatores, Institutores, Pastores spirituales & Magistros morigerum me ac obedientem præstem: Submissè me & reverenter geram erga majores: Neminem verbo aut facto lædam: In omnibus me justum, fidelem & integrum ostendam: Odium aut simultatem in pectore non alam: Manus custodiam ne quid clepant aut rapiant, linguam ne mentiatur, calumnietur aut obtrectet: Corpore me temperantem, sobrium, castum præbeam: Aliena denique ne concupiscam bona nec desiderem, sed proprio labore & industriâ studeam ad victum necessaria comparare, & meo officio fungar in eo vitæ statu, ad quem me divina providentia vocârit.

Q. *Hoc velim scias, fili charissime, tuis te viribus ista præstare non posse, neque in Dei mandatis versari, & illi prout decet servire, nisi singulari ejus gratiâ adjutum, quam etiam te discere oportet, ardentissimis precibus semper ab illo contendere. Audiam igitur an memoriter teneas Orationem Dominicam.*

R. PAter noster qui es in cœlis, Sanctificetur nomen tuum: Adveniat regnum tuum: Fiat voluntas tua sicut in cœlo & in terrâ. Panem nostrum quotidianum da nobis hodie: Et dimitte nobis debita nostra, sicut & nos dimittimus debitoribus nostris: Et ne nos inducas in tentationem: Sed libera nos à malo. *Amen.*

Q. *In*

Q. What desirest thou of God in this Prayer?

A. *I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people, that we may worship him, serve him and obey him as we ought to do. And I pray unto God that he will send us all things that be needful; both for our souls and bodies, and that he will be merciful unto us, and forgive us our sins, and that it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy and from everlasting death, through our Lord Jesus Christ. And therefore I say,* Amen, *So be it.*

Q. HOw many Sacraments hath Christ ordained in his Church?

A. *Two only, as generally necessary to salvation, that is to say, Baptism and the Supper of the Lord.*

Q. What meanest thou by this word *Sacrament?*

A. *I mean an outward and visible sign, of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.*

Q. How many parts be there in a Sacrament?

A. *Two: the outward visible sign, and the inward spiritual grace.*

Q. What is the outward visible sign, or form in Baptism?

A. Water: wherein the person baptized is dipped or sprinkled with it. In the name of the Father, and of the Son, and of the Holy Ghost.

Q. What is the inward and spiritual grace?

A. *A death unto sin and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.*

Q. What

Q. *In hac oratione quid à Deo petis?*

R. Peto à Domino Deo Patre cœlesti, bonorum omnium largitore, ita me alioſque omnes ſua gratia velit augere, ut illum colamus, illi ſerviamus, & prout decet in omnibus obtemperemus. Peto etiam ut omnia nobis largiatur tum ad corporis incolumitatem, tum ad animæ ſalutem neceſſaria; ut ſuâ nos miſericordiâ complectatur, nobiſque noſtra peccata dimittat; dignetur nos ab omnibus periculis & animæ & corporis tueri, ab omnique peccati & ſceleris contagione, ab hoſte ſpirituali Satanâ, morte & damnatione æternâ liberare. Quæ quidem omnia ſpero ipſum pro ſuâ miſericordiâ & benignitate præſtiturum per Dominum noſtrum Jeſum Chriſtum. Ideoque dico in extremâ clauſulâ, *Amen.* Fiat.

Q. *Quot Sacramenta à Chriſto ordinata ſunt in Eccleſiâ?*

R. Duo tantùm, quæ in genere ſaluti neceſſaria ſunt, *viz.* Baptiſmum & Euchariſtiam.

Q. *Quid vis per verbum hoc* Sacramentum?

R. Signum velim externum & viſibile gratiæ internæ & inviſibilis, nobis datum & à Chriſto inſtitutum tanquam medium quo ipſam accipimus, & pignus certitudinis quod illam accepturi ſumus.

Q. *Quot ſunt partes Sacramenti?*

R. Duæ: ſignum viſibile externum, & gratia ſpiritualis interna.

Q. *Quid eſt ſignum viſibile externum, aut forma Baptiſmi?*

R. Aqua: in qua baptizandus immergitur, aut quâ cum infpergitur, *In nomine Patris, & Filii, & Spiritûs Sancti.*

Q. *Quæ gratia eſt ſpiritualis & interna?*

R. Ut peccato mortui, in juſtitiâ vivamus: quoniam naturâ in peccato ſumus & filii iræ, per baptiſmum autem facti ſumus filii gratiæ.

Q. *Quid*

Q. What is required of persons to be baptized?

A. *Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.*

Q. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

A. *Yes they do perform them by their Sureties, who promise and vow them both in their names; which when they come to age, themselves are bound to perform?*

Q. Why was the Sacrament of the Lords Supper ordained?

A. *For the continual remembrance of the sacrifice of the death of Christ, and the benefits which we receive thereby.*

Q. What is the outward part or sign of the Lords Supper?

A. *Bread and Wine, which the Lord hath commanded to be received.*

Q. What is the inward part or thing signified?

A. *The body and blood of Christ, which are verily and indeed taken and received of the Faithful in the Lords Supper.*

Q. What are the benefits whereof we are partakers thereby?

A. *The strengthening and refreshing of our souls, by the body and blood of Christ, as our bodies are by the Bread and Wine.*

Q. What is required of them which come to the Lords Supper?

A. *To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life, have a lively faith in Gods mercy through Christ, with a thankful remembrance of his death, and be in charity with all men.*

¶ *The*

Q. *Quid requiritur à baptizandis?*

R. Pœnitentia, per quam peccato renuntiant; & Fides, per quam firmiter credunt promissis Dei in hoc Sacramento factis.

Q. *Cur igitur baptizantur Infantes, qui propter ætatem tam tenellam has leges præstare nequeant.*

R. Imò, præstant per Susceptores, qui eorum nomine spondent utrumque & vovent; quod, cùm adulti jam facti sunt, ipsimet obstringuntur ad persolvendum.

Q. *Quare Sacramentum Eucharistiæ institutum est?*

R. In perpetuam sacrificii passionis Christi memoriam, & beneficiorum inde nobis pullulantium.

Q. *Quænam est pars externa, seu signum in Cœnâ Dominicâ?*

R. Panis & Vinum, quæ duo Dominus mandavit, ut acciperemus.

Q. *Quid est signum internum aut res significata?*

R. Corpus Christi & sanguis, quæ verè & re ipsâ in Cœnâ Dominicâ manducantur & participantur ab omnibus in Christo fidelibus.

Q. *Quid boni oritur participantibus de hac Cœnâ?*

R. Animarum nostrarum corroboratio & refectio per corpus & sanguinem Christi, prout corporibus nostris accidit à pane & vino.

Q. *Quid ab illis requiritur qui accedunt ad mensam Domini?*

R. Ut explorent seipsos, num verè pœniteat eos peccatorum præteritorum, firmiter in animo habentes vitæ reliquum ad melius instituere, spem certam in Dei per Christum misericordia ponere, cum gratâ passionis ejus commemoratione, & charitatem erga proximos exercere.

¶ Uniul-

¶ *The Curate of every Parish shall diligently upon Sundays and Holidays, after the second Lesson at Evening-Prayer, openly in the Church instruct and examine so many Children of his Parish sent to him, as he shall think convenient in some part of this Catechism.*

¶ *And all Fathers, Mothers, Masters and Dames shall cause their Children, Servants and Apprentices (which have not learned their Catechism) to come to the Church at the time appointed, and obediently to hear and be ordered by the Curate, until such time, that they have learned all that here is appointed for them to learn.*

¶ *So soon as Children are come to a competent age, and can say in their Mother Tongue the Creed, the Lords Prayer, and the Ten Commandments, and also can answer to the other Questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather or a Godmother, as a Witness of their Confirmation.*

¶ *And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation; the Curate of every Parish shall either bring or send in writing, with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be Confirmed. And if the Bishop approve of them, he shall Confirm them in manner following.*

The

¶ Uniuſcujuſque Parochiæ Curatus diebus Dominicis & Feriatis, poſt Lectionem poſteriorem ad Preces Veſpertinas, diligenter & publice in Templo inſtituet atque examinabit in parte aliqua hujus Catechiſmi, pueros ex ſuâ Parochiâ ad ſe adductos, quot ipſi viſum fuerit.

¶ Omnes autem Patres, Matres, Heri atque Heræ, curabunt ut Liberi, Servi & Tyrones (qui nondum Catechiſmum didicerunt) ad Templum ſo tempore præſtituto conferant, atque ab ipſo dirigantur, donec omnia didicerunt quæcunque ediſcere hîc jubentur.

¶ Quamprimum Pueri aetatem competentem attigerint, linguâq; vernaculâ recitare poterint Symbolum Apoſtolicum, Orationem Dominicam & Decalogum, atque etiam ad cæteras breviuſculi hujus Catechiſmi Quæſtiones reſpondere, ad Epiſcopum adducentur. Porro unuſquiſque paratum habebit Patrinum aut Matrinam Confirmationis ſuæ ſcilicet teſtem.

¶ Quotieſcunque renunciverit Epiſcopus velle ut Pueri ad ſe, ut confirmentur, adducantur, uniuſcujuſque Parochiæ Curatus aut ipſe affert aut ſcripto, addito proprio ſuo nomine, ſignificabit nomina eorum omnium, quotquot intra Parochiam ſuam idoneos reperit, qui Epiſcopo confirmandos offerantur. Et ſi eos acceptabit Epiſcopus, formulâ quæ ſequitur ipſos confirmabit.

Modus

The ORDER of CONFIRMATION, OR *Laying on of Hands* UPON Thoſe that are Baptized and come to Years of Diſcretion.

¶ Upon the day appointed all that are to be then Confirmed being placed and ſtanding in order before the Biſhop, he (or ſome other Miniſter appointed by him) ſhall read the Preface following.

TO the end that Confirmation may be miniſtred to the more edifying of ſuch as ſhall receive it, the Church hath thought good to order; That none hereafter ſhall be Confirmed, but ſuch as can ſay the Creed, the Lords Prayer, and the Ten Commandments; and can alſo anſwer to ſuch other Queſtions as in the ſhort Catechiſm are contained. Which Order is very convenient to be obſerved, to the end that Children being now come to years of diſcretion, and having learned what their Godfathers and Godmothers promiſed for them in their Baptiſm, they may themſelves with their own mouth and conſent openly

MODUS
CONFIRMATIONIS,
SIVE
Impositionis Manuum
SUPER
Eos qui Baptizati sunt atque ad justam ætatem pervenerint.

¶ *Die præstitutâ, omnibus eo tempore Confirmandis ordine dispositis & stantibus coram Episcopo, ipse (aut alius Minister ab ipso ad hoc delegatus) Præfationem sequentem leget.*

QUò Confirmatio majori eorum, qui eam admissuri sunt, commodo administrari posset, Ecclesiæ visum est statuere, Neminem posthac confirmandum, nisi qui Symbolum Apostolicum, Orationem Dominicam & Decalogum recitare poterit; atque insuper ad Quæstiones cæteras quas brevis iste Catechismus comprehendit, respondere. Quam quidem constitutionem maximè decet observari, quò Pueri jam adulti & edocti quicquid Patrimi & Matrimæ suæ ipsorum nomine in Baptismo promiserint, ipsi suo ipsorum ore & consensu illud

openly before the Church ratifie and confirm the same; and also promise that by the Grace of God they will evermore endeavour themselves faithfully to observe such things, as they by their own confession have assented unto.

¶ Then the Bishop shall say.

DO ye here in the presence of God and of this Congregation renew the solemn promise and Vow that was made in your name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging your selves bound to believe and to do all those things, which your Godfathers and Godmothers then undertook for you?

¶ And every one shall answer audibly,

I do.

The Bishop.

Our help is in the name of the Lord.

Answer.

Who hath made Heaven and Earth.

Bishop

Blessed be the name of the Lord.

Answer.

Henceforth World without end.

Bishop.

Lord hear our Prayers.

Answer.

And let our cry come unto thee.

The Bishop.

Let us pray.

ALmighty and everliving God, who hast vouchsafed to regenerate these thy servants by Water and the Holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the

spirit

palam coram Ecclesiâ, ratum habeant, idémq; confirment; unáq; spondeant, se, divinâ gratiâ auxiliante, per omnem vitam daturos operam, ut fideliter ea omnia observent, quibuscunque confessione propriâ assenserint.

¶ *Tunc dicet Episcopus.*

UTrum vos coram Deo atq; hâc Congregatione solenne istud Promissum & Votum, nomine vestro in Baptismo vestro factum renovatis; ratum habentes confirmantésque ipsum propriis ipsorum personis, & vos ipsos ad credendum & præstandum quæcunque Patrimi vestri & Matrimæ tunc nomine vestro susceperunt, teneri agnoscentes?

¶ *Unusquisque verò, ita ut audiri poterit respondebit,* Imò.

Episcopus.

Adjutorium nostrum in Nomine Domini.

Responsio.

Qui creavit Cœlum & Terram.

Episcopus.

Sit Nomen Domini benedictum.

Responsio.

Abhinc & in secula seculorum.

Episcopus.

Domine exaudi preces nostras.

Responsio.

Et clamor noster ad te perveniat.

Episcopus.

Oremus.

OMnipotens & æterne Deus, qui hos servos tuos per aquam & Spiritum Sanctum regenerare dignatus es, illique peccatorum suorum omnium remissionem concessisti; confirma eos, quæsumus Domine, Spiritu Paracleto, atque indies in illis adauge varia Gratiæ tuæ dona; Spiritum sapientiæ & intelligentiæ, Spiritum consilii &

Spirit of counſel and ghoſtly ſtrength; the ſpirit of knowledge and true godlineſs; and fill them, O Lord, with the ſpirit of thy holy fear, now and for ever. Amen.

¶ Then all of them in order kneeling before the Biſhop, he ſhall lay his hand upon the head of every one ſeverally, ſaying,

DEfend, O Lord, this thy child [or this thy ſervant] *with thy heavenly grace, that he may continue thine for ever: and daily increaſe in him thy holy Spirit more and more, until he come unto thy everlaſting kingdom.* Amen.

¶ Then ſhall the Biſhop ſay.

The Lord be with you.

Anſwer.

And with thy Spirit.

¶ And all kneeling down, the Biſhop ſhall add,

Let us pray.

OUr Father which art in heaven, hallowed be thy Name: Thy Kingdom come: Thy Will be done in earth as it is in heaven: Give us this day our daily bread: And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us: And lead us not into temptation: but deliver us from evil. Amen.

¶ And this Collect.

ALmighty and everlaſting God, who makeſt us both to will and to do thoſe things that be good and acceptable unto thy divine Majeſty; We make our humble ſupplication unto thee for theſe thy ſervants upon whom (after the example of thy holy Apoſtles) we have now laid our hands, to certifie them (by this ſign) of thy favour and gracious goodneſs to them. Let thy fatherly hand, we beſeech thee, ever be over them; let thy holy Spirit ever be with them; and ſo lead them in the know-

ledge

ſpiritualis roboris, ſpiritum ſcientiæ, & veræ pietatis; ſpirituque ſancti tui amoris, O Domine, eos reple, nunc & in æternum. *Amen.*

¶ *Tunc omnibus ordine coram Epiſcopo flexis genubus, ipſe uniuſcujuſque capiti ſeparatim imponet manum, dicens,*

DEfende, Domine, hunc puerum tuum, [*ſive hunc famulum tuum*] cœleſti tuâ gratiâ, quò tuus eſſe perſeveret uſque in ſecula: atque indies in ipſo magis magiſque Spiritus tui ſancti dona adauge, donec ad ſempiternum tuum regnum perveniat. *Amen.*

¶ *Tum dicet Epiſcopus.*

Dominus vobiſcum.

Reſponſio.

Et cum ſpiritu tuo.

¶ *Tunc (ſingulis in genua provolutis) ſubjunget Epiſcopus.*

Oremus.

PAter noſter, qui es in cœlis, Sanctificetur Nomen tuum: Adveniat regnum tuum: Fiat voluntas tua, ſicut in cœlo, & in terrâ: Panem noſtrum quotidianum da nobis hodiè: Et dimitte nobis debita noſtra, ſicut & nos dimittimus debitoribus noſtris: Et ne nos inducas in tentationem: Sed libera nos à malo. *Amen.*

¶ *Adde etiam hanc Collectam.*

OMnipotens & æterne Deus, qui das velle & præſtare quæ bona ſunt & divinæ tuæ Majeſtati grata: Supplices te rogamus pro his famulis tuis (quibus ad ſanctorum tuorum Apoſtolorum exemplum) manus hîc noſtras impoſuimus, ut certiores eos (hoc ſigno) redderemus de tuo favore & benignâ erga ipſos clementiâ. Semper ipſos, quæſumus, protegat paterna tua manus, ſemperq; defendat Spiritus tuus Sanctus, & ſic in ſcientiam & obedientiam verbi

ledge and obedience of thy Word, that in the end they may obtain everlasting life, through our Lord Jesus Christ, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. Amen.

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctifie and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. Amen.

¶ Then the Bishop shall bless them, saying thus.

THE blessing of God Almighty, the Father, the Son, and the Holy Ghost be upon you, and remain with you for ever. Amen.

¶ And there shall none be admitted to the holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed.

The End of the Catechism and Order of Confirmation.

tui inducat, ut tandem vitam æternam consequantur, per Dominum nostrum Jesum Christum, qui tecum & Spiritu tuo Sancto vivit & regnat unus Deus in secula seculorum. *Amen.*

OOmnipotens Domine & æterne Deus, tum corda, tum corpora nostra in viis legum tuarum atque in operibus mandatorum tuorum dirigere, sanctificare & regere digneris, quæsumus; ut potentissimâ tuâ clientelâ, & in hâc vita & in æternum tum animo, tum corpore custodiamur, per Dominum & Servatorem nostrum Jesum Christum. *Amen.*

¶ *Tunc eis benedicet Episcopus dicens,*

BEnedictio Omnipotentis Dei, Patris, Filii & Spiritus Sancti vobis adsit, semperque vobiscum maneat. *Amen.*

¶ *Nec quisquam ad sacram Communionem admittetur, donec fuerit Confirmatus, aut saltem nisi sit idoneus qui Confirmetur, & confirmari cupiat.*

Finis Catechismi, & Ordinis Confirmationis.

THE PRINCIPLES Of Religion.

Queſt. WHat is your Name?

Anſ. *N. or M.*

Q. Is this your Chriſtian name, or Surname?

A. *My Chriſtian name.*

Q. Why do you anſwer by that name and not by your other?

A. *Becauſe it is my better name: it puts me in mind of my better being, of my ſecond Birth, when this name was given me.*

Q. When was it given thee?

A. *At my* Baptiſm.

Q. Why then?

A. *Becauſe at that time I became a new creature, being* born anew of Water and of the Holy Ghoſt, *that ſo I might be* a member of Chriſt, a child of God, and an inheritor of the Kingdom of Heaven. *This then is my name, which I received from Chriſt in the Church, and ſerves at all times to put me in mind of God my Father, and the Church my Mother.*

Q. What conceive you to be the reaſon, why the Church hath provided, that this name ſhould be given us rather at this time than at any other.

A. *Firſt, becauſe it is our new birth; and a new name well befitteth a new birth.* 2. *Becauſe* Baptiſm *was enjoined in ſtead of* Circumciſion: *and at* Circumciſion *names were impoſed upon the ſeed of* Abraham.

Q. How doth that appear?

A. *By the* Baptiſt, *and our Saviour. The* Baptiſt *at* Circumciſion *was called* John, *and our Saviour,* Jeſus.

Q. Who

FUNDAMENTA

Religionis.

Quæſt. *Quod tibi nomen eſt?*

Reſp. N vel M.

Q. *Hoc tibi prænomen, aut cognomen?*

R. Prænomen.

Q. *Quare vocatus ad hoc reſpondes & non ad illud?*

R. Hoc nomen mihi excellentius: me memorem facit ſtatus melioris, novæ generationis, cum hoc nomen mihi inditum eſt.

Q. *Quando tibi nomen ſic inditum eſt?*

R. In Baptiſmo.

Q. *Cur ita?*

R. Quia tunc temporis nova ſum factus creatura, a *genitus ex Aqua & Spiritu Sancto*, ut ita fierem *Chriſti membrum*, *Dei filius*, *& hæres regni cœlorum*. Hoc itaque nomen meum eſt, quod à Chriſto in Eccleſia accepi, & mihi ſemper ſuggerit Deum eſſe Patrem, Eccleſiam autem matrem.

a John 3.4. *In baptiſmo nova nomina accipimus, ut ſimus memores nos in baptiſmo fieri novas creaturas. Hookerus in Polit. Eccleſ. l. 5. Sect. 62.*

Q. *Quæ ratio à te reddi poteſt, quod Eccleſia ordinavit hoc nomen fore tibi impoſitum in Baptiſmo, potius quam alio quovis tempore?*

R. 1. Quia per Baptiſmum renati ſumus, & novum nomen regenerationi aptiſſimum eſt. 2. Quia *Baptiſmus* loco circumciſionis ſubſtitutus eſt; & die *circumciſionis* nomina indita ſunt filiis *Abrahami*.

Q. *Quomodo hoc conſtat?*

R. Per *Baptiſtam* & *Servatorem* noſtrum. *b* *Baptiſta* in circumciſione dictus eſt *Johannes*: & *c* Servator noſter, *Jeſus*.

b S. Luc. 1. 59. 63.

c S. Luc. 2. 21.

Q Qui

Q. Who gave you this name?

A. *My Godfathers and Godmothers.*

Q. Why they rather than your own Parents?

A. *Because this name, like the new birth, is not fleshly but spiritual; therefore I receive a name from God and from man. A new birth, new Parents, and a new name, because I am adopted into a new family. Hence is it, that with us they are named* Godfathers, *Fathers from God, or in Gods stead.*

Q. Do they give you a name onely?

A. *No, they undertake to the Church in my behalf, these* three things. First, that I should forsake the Devil and all his works, the Pomps and Vanities of this wicked World, and all the sinful Lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. *And* Thirdly, that I should keep Gods holy will and Commandments, and walk in the same all the days of my life.

Q. Why do they promise this for you, and not you for your self?

A. *I make this promise by them. First, Because at that time I am not able to make it by my self. Secondly, Because we are baptized in our Infancy, since Baptism is of such necessity; partly by reason of our natural corruption; and partly by reason of our Saviours Institution, that* unless we be born again of Water and the Holy Ghost, we cannot enter into the Kingdom of God. *At that time therefore we undertake this by others, but confess now, that we are bound to perform them in our own persons.*

Q. You are resolved then, I hope, *to believe, and to do as they have promised for you*

A. Yes verily, and by Gods help so I will. And I beseech God to give me his grace, that I may

Q. *Qui nomen hoc tibi indiderunt?*

R. Suſceptores mei & Suſceptrices.

Q. *Cur hi potiùs quam parentes?*

R. Quia nomen hoc, ſicuti regeneratio noſtra, non eſt de carne ſed de ſpiritu; ideo à Deo nomen accepi, non ab homine. Nova generatio, novi parentes, novum nomen: quoniam in novam familiam adoptatus ſum. Hinc apud nos dicuntur Patrimi, quaſi patres à Deo vel Dei loco poſiti.

Q. *An nomen ſolum tibi indunt?*

R. Non, ſed Eccleſiæ *hæc tria* pro me ſpondent, 1. *Quod renuntiarem Satanæ & omnibus illius operibus, inani pompæ & gloriæ hujus ſeculi, & omnibus carnis concupiſcentiis.* 2. *Ut crederem omnibus Articulis fidei Catholicæ.* Et 3. *Ut obedienter Dei mandata obſervarem & in iis perambularem uſque ad vitæ terminum.*

Q. *Quare hæc illi pro te promittunt, non autem tute ipſe pro temetipſo?*

R. Hoc ego ſanctè per illos promitto: primùm quia tunc temporis non potis ſum pro memetipſo reſpondere. 2. Quia adhuc pueri baptizamur propter Baptiſmi neceſſitatem; partim propter nativam labem; partim propter Servatoris noſtri inſtitutionem, a *Niſi iterum* [a] *geniti ſimus ex aquâ & Spiritu Sancto, non poſſumus intrare regnum Dei.* Tunc autem per alios ea ſuſcipimus, quæ jam ore confitemur nos in propriis perſonis ad perſolvendum obligari. [a] Joh. 3 35.

Q. *Videris ut ſpero fixus ad credenda & facienda ea omnia quæ tuo nomine ſpoponderunt.*

R. Imo certè, & Deo adjuvante perficiam, Deumque oro ut mihi largiatur gratiam ſuam

ut

may continue constant in this resolution and practice unto my lives end.

Q. You have promised to *believe all the Articles of the Christian Faith*: which are they?

A. I believe in God the Father Almighty, Maker of Heaven and Earth, *&c.*

Q. Are all Christians bound to believe all this?

A. *Yes*, for this is the Catholick Faith, which except a man believe faithfully, he cannot be saved.

Q. Why call you it *Catholick*?

A. *Catholick signifies* Universal; *this is therefore called the* Catholick Faith, *because all Christians* universally *are bound to believe it. Besides it contains all things, which are of necessity to be believed unto salvation.*

Q. How ancient is this *Creed*?

A. *As ancient as the Apostles Times; ancienter than some, if not than all the Writings of the Apostles. For* Calvin *acknowledgeth that the* Apostles Creed *was in use before the* Epistle to the Hebrews *was written.*

Q. Was it composed by the Apostles?

A. *It seems so; for we learn from Antiquity, that the Apostles being by our Saviours command to* go and teach all Nations, and yet not to depart from Jerusalem, *till according to his promise they were furnished with abilities for so great an imployment, before they parted to undergo this great task, they agreed upon the* Creed, *which was to be* the Rule of Faith, *according to which they were to frame their discourses; and contrary to which no man might teach, or believe.*

Q. What benefit received Converts by embracing this Creed?

A. *By*

ut perennem in hoc propoſito vitæque curſu uſque ad vitæ terminum.

Q. *Promiſiſti te creditурum omnes fidei articulos; qui vero ſunt illi?*

R. Credo in Deum Patrem omnipotentem, Creatorem cœli & terræ, *&c.*

Q. *Num quilibet Chriſtianus tenetur hæc omnia credere?*

R. Ita, a *Nam hæc eſt fides Catholica, quam niſi quiſque fideliter credat ſalvus eſſe non poterit.* a *Athan. Symbolum.*

Q. *Cur vocatur Catholica?*

R. Catholicum denotat *univerſale* quiddam: Vocatur ideo *fides Catholica*, quia omnes Chriſtiani univerſaliter tenentur ad hanc fidem agnoſcendam: Porro, hoc ſymbolum continet in ſe omnia ad ſalutem neceſſaria.

Q. *Quamdiu eſt, ex quo receptum eſt hoc ſymbolum?*

R. Uſque ab Apoſtolorum temporibus Quibuſdam, ſi non omnibus Apoſtolorum ſcriptis antiquius: b *Calvinus* enim agnoſcit *ſymbolum Apoſtolicum* in uſu fuiſſe, antequam *Epiſtola ad Hebræos* conſcripta eſt. b *Calvin In Heb. 6. 1.*

Q. *Num ab Apoſtolis compoſitum eſt?*

R. Ita videtur: quippe à veteribus accepimus c quod Apoſtoli cum ex Salvatoris juſſu *abituri erant in omnes gentes ad prædicandum Evangelium, nec* d *diſceſſuri erant ab Hieroſolymis* donec ſecundum illius promiſſum replerentur donis ad opus hoc obeundum, ſufficientibus; e antequam abinvicem diſceſſerunt ad munus ſuum peragendum, hoc *Symbolum* compoſuerunt, ut *fidei* f *regula* futura eſſet, cui omnis doctrina conformis eſſe debuit, & cui contrarium quid nemo diſputare aut docere auderet.

c *Mat. 28. 19*
d *Act. 14. 8.*
e *Diſceſſuri ab invicem, normam pro futuræ prædicationis inſtituunt. Ruffin. in Symb. n. 10.*
f *Hanc credentibus eſſe regulam ſtatuunt. ib.*

Q. *Quid expedivit neophytis fidem hanc amplexari?*

R. Per

A. *By this they were fitted for Baptism; by this they found ingress into the Church: and by confession and belief of this Creed many were saved, before any part of the New Testament was brought unto them.*

Q. Was this written, think you, before the New Testament?

A. *Not written, but delivered; nor suffered to be written for three hundred years at least, after our Saviours Ascension: hence it is usually called by the Ancients,* that tradition of the Church; *and by St.* Paul, that *Form* of Doctrine which was *Delivered* you.

Q. How are we to understand this Creed?

A. *In the same sense it is delivered; that is, in the Literal, Grammatical, and usual sense of the words, wherein I am taught: He that hath commanded me to believe, hath also taught me what to believe.*

Q. May we not take some part of this *Creed* in a figurative sense?

A. *No, as I am taught, so I believe. As it was provided for the good of all, so is it made for the understanding of all. Had it been composed of dark and figurative words or phrases, the learned onely could have understood it: indeed it would rather have raised controversies, then setled one unalterable faith.*

Q. You say right.

A. *Besides, the Apostles had failed of one main intent, for which it was provided. Framed it was for this purpose, that it might be the* token of their unanimity and faith: *and that thereby it might evedently be seen, who preached* Christ truly, according to the Apostles rules, *and who not. It had been also contrary to the Apostles open profession,*

R. Per hanc ad Baptismum dispositi erant; per hanc *a* ingressum in Ecclesiam invenerunt: & per *b* agnitionem & confessionem hujus fidei multi servati sunt, antequam pars ulla Novi Testamenti ad illorum manus pervenit.

a *Symbolum Apostolicum, primus quasi ingressus erat in Ecclesiam iis, qui Christo nomen dabant.* Calvin. *in* Heb. 6. 1.

Q. Nunquid arbitraris hoc Symbolum scriptum fuisse ante Novum Testamentum?

R. Non scriptum sed traditum; *c* neque permissum est per annos trecentos ad minimum post ascensum Servatoris nostri literis mandari. Hinc à veteribus dictum est *d illa Ecclesiæ traditio*; & à *Divo Paulo* e *ea doctrinæ forma, quæ vobis tradita est.*

b *Iren. l.* 3. c. 4.

c *Ruffin. in Sym. n.* 18. *Chrys. Ser.* 52, 60, 61. *Jer. Epist.* 69. *Aug. de Symb. l.* 1. c. 1.

Q. Quo sensu hoc Symbolum accipi debet?

R. Eodem sensu, quo traditum est, *viz.* literali, Grammatico, & usitato verborum sensu, quo edoctus sum; Qui me credere voluit etiam docuit, quid crederem.

d *Iren. l.* 3. c. 4.

e Rc. 6. 17.

Q. An non aliquota pars hujus Symboli sensu metaphorico intelligenda est?

R. Nullo modo: prout doctus sum, ita credo. Ut bono publico: ita capacitati omnium adaptatum est. Si enim compositum fuisset ex obscuris & metaphoricis verbis aut dictionibus; docti solummodo illud intellexissent: Imò potiùs lites creâsset, quam fidem immutabilem stabilivisset.

f *Istud unanimitatis & fidei suæ indicium Apostoli posuere,* Ruffin. in Sym. n. 13.

Q. Rectè responsum.

R. Porrò, Apostoli frustrati essent primario fine quem in hujus symboli compositione præcipuè sibi proposuerunt. Nimirum in hunc finem compositum erat, ut *f* unanimitatis & fidei indicium foret, & ut *g* manifestum fieret quis Christum vere *secundum regulas Apostolicas* prædicaret, & quis aliter. Etiam contrarium fuisset publicæ Apostolorum *h* doctri-

g *Per quod agnoscerentur is qui Christum vere secundum Apostolicas regulas prædicaret.* Ib. n. 11.

h 1 Cor. 2. 1.

næ

ſeſſion, who affirm, that they came not with excellency of ſpeech, or of wiſdom, *but that they* ſpake after the manner *and cuſtom of* men.

Q. You take then the words of this *Creed* in the literal and plain ſenſe?

A. *I do ſo; for we are not taught at firſt* as ſpiritual, but as carnal men, as babes in Chriſt; *becauſe* we are not able to bear *ſtrong* meat, we muſt be fed with milk. *And I have learned, that* in Scripture where a litteral conſtruction will ſtand, the furtheſt from the letter is commonly the worſt.

Q. That then we may fully diſcern, whether it may be taken in the uſual and ordinary ſenſe, let us take it aſunder, and weigh the particular words in the ſeveral Articles. How many Articles are there in this *Creed?*

A. *Twelve.*

Q. Which is the firſt?

A. *I believe in God the Father Almighty Maker of Heaven and Earth.*

Q. How underſtand you theſe words?

A. *Accordingly as I utter them; that* God the Father *is the God of all might and power: and that* he made, *or created* Heaven, and Earth, and the Sea, and all things that are therein: *all theſe of nothing.*

Q. Which is the ſecond Article?

A. *And in Jeſus Chriſt his onely Son our Lord.*

Q. Is he alſo *God?*

A. *The* Son *of the ſame ſubſtance and nature with the Father*; God of God; very God of very God; Coeternal to the Father, and coequal: *and* our Lord *with the Father.*

Q. Is he alſo *Almighty?*

A. *Without queſtion he is: for* by him were all

næ proficentium *se non in eminentiâ orationis aut sapientiæ venisse, a* sed *more hominum usitato b* loquutos *fuisse.* a Rom. 6. 19. b 1 Cor. 3. 1.

Q. Intelligis itaque verba hujus Symboli secundum literam, in sensu genuino?

R. Sic intelligo: non enim ab initio statim instructi sumus ut *homines spirituales, sed carnales* tanquam *infantes in Christo*; quoniam *c* cibo *solidiori inepti adhuc sumus, lacte vescendum est.* Didici etiam quoad Scripturam, *d* quod *ubi literalis sensus admitti possit, tum qui longissimè à* litterâ abest, ut plurimum longissime *à veritate abesse.* c Ib. v. 2. d Hooker. Eccl. Pol. l. 5. Sect. 59.

Q. Quò igitur perspicuè magis dijudicemus, an accipiendum sit sensu vulgari ac notissimo; illud seorsim consideremus, singula verba in singulis Articulis pensitando. Quot sunt Articuli in hoc Symbolo contenti?

R. Duodecim.

Q. Primum repete.

R. Credo in Deum Patrem omnipotentem Creatorem cœli & terræ.

Q. Quid hæc verba sibi velint?

R. Idem quod dudum pronunciatus fui; viz. *Deum Patrem* esse Deum Omnipotentem & fortem: & quod *ex nihilo creavit Cœlum & Terram, & omnia quæ in illis sunt.*

Q. Repete secundum Articulum?

R. Et in Jesum Christum, Filium ejus unicum dominum nostrum.

Q. Num & ipse Deus est?

R. Filius Patri consubstantialis, *e* Deus *de* Deo, Deus verus *de* Deo vero, *f* Patri coævus & coæqualis & cum Patre Dominus noster. e Symbol. Nicæum. f Athan. Symb.

Q. An & ipse etiam Omnipotens est?

R. Nemo dubitet. *g* Quoniam *per eum omnia* g Col. 1. 16.

all things created, that are in Heaven, and that are in Earth, visible and invisible; and by him all things consist.

Q. The third Article?

A. *Who was conceived by the Holy Ghost, born of the Virgin Mary.*

Q. What is the meaning of this Article?

A. *That in fulness of time* he was incarnate, *or made flesh* of the Virgin Mary, by the Holy Ghost.

Q. Was he, who is above, and *before all things*, made flesh?

A. *He, that from all eternity is God with the* Father, *in time was made man*; God of the substance of the Father, begotten before the Worlds; and man of the substance of his mother born in the World. Perfect God, and perfect man, of a reasonable soul, and humane flesh subsisting.

Q. Is not the Holy Ghost his Father also?

A. *No: for in his incarnation he took nothing of the Holy Ghost. Onely the Holy Ghost took the Seed of the Virgin* Mary, *and made it flesh, without the help of man, or sense of the woman. Which flesh, united to the soul, the second Person in the Trinity assumed into his own person, and became* one Christ. One (*I say*) not by conversion of the Godhead into flesh, but by taking of the manhood into God.

Q. Is he not one, as he is the Son of God, and another as he is the Son of man?

A. *No: though he consist of two natures, he is but one person.* For, as the reasonable soul and flesh is one man, so God and man is one Christ.

Q. May

nia facta sunt, quæ in Cœlis aut in Terris, tam visibilia quam invisibilia, & per illum consistunt.

Q. Repete tertium Articulum.

R. Qui conceptus est de Spiritu Sancto, natus ex Mariâ Virgine.

Q. Quid sibi vult hic Articulus?

R. Quod a in plenitudine temporis *incarnatum* erat, sive *caro factus, ex Mariâ Virgine, obumbratione Spiritus Sancti.* a Gal. 4. 4.

Q. Num ille qui supra b *ante omnia* erat, *caro factus est?* b Symb. Nicænum.

R. Ille qui ab omni ævo Deus est cum Patre in tempore factus est homo, c *Deus de substantiâ Patris genitus ante omnia sæcula; Homo de substantiâ Matris natus in sæculo; perfectus Deus, perfectus homo, ex animâ rationali & humanâ carne subsistens.* c Col. 1. 17. d Athan. Symb.

Q. An non Spiritus Sanctus etiam illius Pater est?

R. Nullo modo. Nil enim contulit Spiritus Sanctus ad illius Incarnationem. Spiritus Sanctus *semen in Virgine Mariâ* cepit tantum & disposuit ad incarnationem sine concursu viri, aut Matris sensu: Quam carnem animæ unitam secunda in Trinitate persona assumpsit in personam suam, & sic factus est *unus Christus. Unus, ait, non conversione divinitatis in carnem, sed assumptione humanitatis in Deum.* e Ibid.

Q. Unusne est, ut Filius Dei, & alius ut Filius hominis?

R. Minimè: Etiamsi à duabus naturis subsistit, una tantum Persona est. f *Quoniam ut anima rationalis & caro unum constituunt hominem: ita Deus & homo unum constituunt Christum.* f Ibid.

C 2 *Q. An*

Q. May then the Virgin *Mary* be said to be the Mother of God?

A. *She may; because she is Mother of that man, who is God*; not by confusion of Substance, but by unity of person. *As* Abraham *is the Father of* Isaac, *though not the Father of his Soul: so is she the Mother of the second Person in the Trinity, though not the Mother of his Godhead.*

Q. Which is the fourth Article?

A. *He suffered under* Pontius Pilate, was crucified, dead, and buried; *he, that very person that is the Son of God, and was born of the Virgin* Mary.

Q. Why did he suffer all this?

A. *For us* men and our salvation; *for* he bare our sins in his own body, that we being dead unto sin, should live unto righteousness; by whose stripes we are healed. *He suffered here, that we might not suffer hereafter; he endured the cursed death, that we might escape the curse of the Law: he died for a time, that we might live for ever; he was buried, that he might sanctifie the Grave, and make it a place of rest for us.*

Q. Did the second Person in the Trinity suffer?

A. *His person suffered, though not each nature in his person. As Man, but not as God, for God cannot suffer.*

Q. Who did he suffer for?

A. *For all the sons of* Adam. *He took not therefore upon him the Person, but the Nature of Man, that so he might perfect this great work of Redemption, for all that are of the same nature with him.*

Q. Are you sure of this?

A. *The*

Q. *An Beata Maria Virgo dici poterit Dei Mater?*

R. Ita: quia mater est illius hominis, qui Deus est; a *non per substantiæ confusionem, sed personæ unitatem.* Ut *Abraham* dicitur Pater *Isaaci*, etiamsi non dicitur pater animæ suæ. Sic illa dicitur Mater secundæ Personæ in sacro-sanctâ Trinitate, etiamsi non sit mater Divinitatis suæ. a *Ibid.*

Q. *Repete quartum Articulum.*

R. *Passus est sub Pontio Pilato, crucifixus, mortuus & sepultus*: Ille illa ipsa persona quæ Dei Filius est, natus ex Mariâ Virgine.

Q. *Cur hæc omnia passus est?*

R. *Propter nos homines & propter salutem nostram.* d *Peccata enim nostra ipsemet tulit in corpore suo; ut peccatis mortui Christo viveremus, cujus vibicibus sanati sumus.* Passus est hic, ne nos pateremur seculo venturo. Passus est mortem maledictam, ut nos effugeremus legis maledictionem. Ad tempus mortuus est ille ut nos in æternum viveremus. Sepultus est ille, ut Sepulchrum consecrando illud nobis redderet dormitorium. b *Symb. Nicæum.* c 1 Pet. 2. 24.

Q. *An persona secunda in sacro-sanctâ Trinitate passa est?*

R. Persona illius licèt non utraque natura, in personâ ejus, passa est. Ut homo non ut Deus, Deus enim non patitur.

Q. *Pro quibus passus est?*

R. Pro omnibus *Adami* filiis. Non itaque assumpsit hominis personam, sed naturam, ut ita perficeret magnum hoc opus Redemptionis, omnium eorum gratiâ, qui sunt ejusdem cum ipso naturæ.

Q. *An hoc est absque dubio?*

A. *The Scriptures have taught me so.* So God loved the World (*saith our blessed Saviour*) that he gave his onely begotten Son, to the end, that ALL THAT BELIEVE IN HIM should not perish, but have life everlasting. *And* S. John; If ANY MAN sin, WE have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins: and not for ours onely, but also for the sins of the WHOLE WORLD. *And* S. Paul *assures us, that* Christ tasted death for EVERY MAN. *What would we more?*

Q. This is comfortable doctrine.

A. *It is so: and to this agrees the doctrine of my Mother the* Church of England, *who hath taught me* to receive Gods promises in such wise, as they are GENERALLY set forth to us in holy Scripture: *assuring me, that our Saviour* upon the Cross made a full, PERFECT, and sufficient Sacrifice, Oblation, and SATISFACTION FOR THE SINS OF THE WHOLE WORLD; *yea,* FOR ALL THE SINS OF THE WHOLE WORLD, both original and actual.

Q. How comes it then to pass, that so many are damned?

A. *Either for want of Faith, or for want of obedience and repentance: for* to as many as received him, to them gave he power to become the Sons of God.

Q. Which is the fifth Article?

A. *He descended into Hell, the third day he rose again from the dead.*

Q. How understand you this Article?

A. *Literally, as I do the rest.*

Q. Did Christ go down into Hell?

A. *He*

R. Ita me docuerunt literæ sacræ. a *Sic Deus dilexit mundum* (inquit Servator noster benignissimus) *ut filium suum unigenitum dederit, ut quisquis credit in eum, non pereat, sed habeat vitam æternam.* Et Divus *Johannes*, *Si quis peccaverit, advocatum habemus apud Patrem, Jesum Christum justum, & ipse est propitiatio pro peccatis nostris, nec pro nostris solum, sed pro peccatis totius mundi.* Et Sanctus *Paulus* nobis fidem fecit, b quod *Christus pro omnibus mortem gustavit.* Quid amplius volumus.

a Joh. 3. 16.

1 Joh. 2. 1, 2.

b Heb. 2. 9.

Q. *Videtur hæc doctrina plena solaminis.*

R. Imò profecto: Huc etiam quadrat doctrina Matris meæ *Ecclesiæ Anglicanæ* c quæ me docuit, ita *Dei promissa intelligere, prout generaliter nobis proponuntur in Sacrâ Scripturâ*: Affirmans quod *Salvator noster in* d *ligno plenum, perfectum ac completum sacrificium, & oblationem immolavit, & satisfactionem pro peccatis totius mundi: imo pro omnibus peccatis totius mundi*, tam originalibus, quam actualibus.

c *Artic.* 17. *Liturg. Ang. Orat. præcedenti Eucharistiæ sanctificationem.*

d *Artic.* 31.

Q. *Quomodo fit ergo quod tam multi damnantur?*

R. Aut propter fidei, aut propter obedientiæ ac pœnitentiæ defectum. e *Quotquot enim illum receperunt, illis potestatem dedit filios Dei fieri.*

e Joh. 1, 12.

Q. *Repete Articulum quintum.*

R. Descendit ad Inferos, die tertio resurrexit à mortuis.

Q. *Quomodo Articulus hic interpretandus est?*

R. Secundum literam, ut & reliquos interpretor.

Q. *Num Christum descendit ad inferos?*

A. *He did so: otherwise my* Creed *hath taught me something, that is not to be believed.*

Q. Some are of opinion, that it is a Metaphorical speech, and signifies, that he was *truly dead.*

Q. *I know there are some of that opinion; but I see no reason, why I should assent thereto.*

Q. Why so?

A. *For these five reasons: First, because* Hell *does not signifie the place of the Dead, but the place of the damned; as in the case of* Dives.

Secondly, our Saviours death *was sufficiently expressed before, in that it is said,* he was dead: *and not onely so, but* he was buried. *And we* bury *not the Living but the Dead.*

Thirdly, Calvin *saith, it is a* battology, *or needless repetition; and not probable that such vanity should be admitted into so compendious a brief of our Faith.*

Fourthly, it is contrary to the course of Order, after burial *to return to his* death; *as if he had suffered death a second time. But it is methodical and orderly, after they had done with his* body, *to acquaint us what became of his* soul, *when he was dead, and to tell us that it is* descended, *or* went down into Hell.

Fifthly, by the Primitive Church his descent into Hell *is not accounted any part of his* Humiliation, *but the first degree of his* Exaltation.

Q. Where learn you this doctrine?

A. *In Dr.* Nowels *Catechism; where I find that by* his descending into Hell, *is meant,* that as Christ in his body descended into the bowels of the earth, so IN HIS SOUL SEVERED FROM THE BODY, HE DESCENDED INTO HELL.

Q. Is

R. Affirmo, nam aliter Symbolum aliquid me docuit, quod credendum non eſt.

Q. Nonnulli opinantur hanc diſtinctionem eſſe metaphoricam, neque aliud velle, quam quod verè mortuus eſt.

R. Non ignoro, aliquot eſſe hujus opinionis fautores: ſed non video rationem, cur his aſſentirem.

Q. Quid ita?

R. Propter rationes quinq; ſequentes, 1. Quod a *infernum* non ſignificat locum *mortuorum*, ſed *damnatorum*, ut in exemplo *Divitis*.

2. *Mors* Salvatoris noſtri ſatis declaratur ex hoc, quod dictum, *Mortuus eſt*; neque hoc ſolum, verum etiam quod *ſepultus eſt*. Neque ſolemus *ſepelire* vivos, ſed *mortuos*.

3. b *Calvinus* affirmat hanc eſſe *battologiam*, ſive repetitionem ſuperfluam neque probabile eſſe, tantas nugas inſeri tam compendioſo fidei Symbolo.

4. Videtur contra ordinem naturæ, poſt ſepulturam ad mortem denuo redire, quaſi ſecundo moreretur. Illud autem juſto ordine ac methodo factum eſt, poſtquam *corpus* ejus diſpoſuêrunt ad ſepulchrum, ut nobis palam facerent, quid de *anima* ejus factum eſt poſt mortem illius, dicendo illam *ad inferos deſcendiſſe*.

5. Ab Eccleſiâ primitivâ illius deſcenſus ad *inferos* non habetur pro gradu aliquo *humiliationis*, at pro gradu primo *exaltationis*.

Q. Unde hauſiſti hanc doctrinam?

R. E Catechiſmo Doctoris *Noell*; ubi inveniuntur hæc verba: quod *per* c *deſcenſum ejus ad inferos*, intelligendum eſt, quod *velut Chriſtus quoad corpus deſcendit in viſcera terræ, ita illius anima à corpore ſeparata, ad inferos deſcendit*.

Q. An

a Luc. 16. 23 *Ne ipſos quidem inferos uſquam Scripturarum locis in bono appellatos potuiſſe reperire. Auguſt. Ep. 99. de Gen. ad lit. l. 12. c. 33.*

b *Calvin. Inſtit. l. 2. c. 16. Sect. 8.*

c *Conſule Noelis Catechiſmum ſuper hunc articulum.*

Q. Is not this D. *Nowels* private opinion?

A. *No; it is the reſolution of thoſe bleſſed Reformers under King* Edward VI. *For they tell us, that in the three days of Chriſts death,* His body was in the Grave, HIS SOUL IN HELL, and his Deity every where.

Q. Was not this caſt off as an erroneous opinion in *Q. Elizabeths* days?

A. *No certainly; for their Scholars in the Articles of* 1562. *ſay thus.* As Chriſt died for us, and was buried, SO ALSO IS IT TO BE BELIEVED, THAT HE DESCENDED INTO HELL. *But* we believe, that Chriſt truly died, and was buried: *it is therefore to be believed, that* he truly deſcended into Hell. *But to ſay, as we believe that* Chriſt truly died, *ſo do we believe that he was* truly dead, *were a moſt abſurd inference, and would be hiſſed out of the Schools.*

Q. This manifeſts their reſolution, but is this agreeable to the ancient Church?

A. *There is not one Council, or probable Father in the firſt Five hundred years, but is of this opinion. And* S. Auſtin *is ſo reſolute for this Article, that he ſaith,* Whoſoever denies Chriſts deſcent into Hell, is no Chriſtian. *And* Athanaſius *in his* Creed, *puts it in among thoſe Articles, whereof he ſaith,* Which Faith except every one do keep, WHOLE AND UNDEFILED, without doubt he ſhall periſh everlaſtingly.

Q. Where is this *Hell* that he went into?

A. *In the lower parts of the earth, than which nothing is lower. So S.* Paul. *And* Tertullian *makes his expreſſion ſo full of the bowels of the earth, that no man can doubt of his opinion.*

Q. What

Q. *An non hæc assertio Doctoris* Noelis *videtur esse privata?*

R. Minimè. Nam hoc idem statuerunt religionis restitutores subter Regem *Edvardum* sextum. Hi enim nobis declaraverunt, quod *in illis* a *tribus diebus quibus corpus illius sub terram jacuit, anima apud inferos erat, divinitas vero ubique.*

Q. *Nonne hæc opinio ut erronea explosa est temporibus Reginæ* Elizabethæ?

R. Minime gentium. Quoniam illorum discipuli in Articulis Anno 1562. constitutis hæc verba proferunt; b *Ut pro nobis Christus mortuus est & sepultus: ità credendum est, quod descendit ad inferos.* Sed c *credimus quod Christus verè mortuus est & sepultus,* Ergo credendum est, *quod verè descendit ad inferos.* Verum dicere, prout credimus, quod Christus verè moriebatur, ita credimus quod *verè mortuus est*, conclusio esset absurda, & quæ ab omnibus explodatur digniſſima.

Q. *Hoc videtur illorum sententiam declarâsse. Sed hæc opinio videtur Ecclesiæ primitivæ conformis?*

R. Neque concilium est, neque pater genuinus intra quintum Ecclesiæ à Christo seculum quin huic faveat sententiæ. Sanctus *Augustinus* tam pertinax est hujus opinionis defensor, d *quod illos negat esse Christianos, qui Christi descensum ad Infernum negaverint.* Et *Athanasius* in Symbolo suo posuit inter illos fidei Articulos, de quibus sic loquitur, e *Quam fidem nisi quis integram servaverit & intemeratam, absque dubio in æternum peribit.*

Q. *Ubi est infernum illud, quo descendit?*

R. In f imis terræ partibus, infimatis infimis, ita S. *Paulus.* Et g *Tertullianus* apertè adeò suam pro viscеribus terræ prodit opinionem, ut de illius sententiâ nemo dubitare potest.

a *Artic.* 3.
b *Artic.* 3.
c *Artic.* 1.
d *Quis, nisi infidelis, negaverit fuisse apud inferos Christum? Aug. ep.* 99.
e *Athan. Symb.*
f *Epl.* 4. 9.
g *Christum in corde terræ triduum mortis legimus expunctum, id est in recessu intimo & interno & in ipsa terrâ operto & infra ipsam cavato, & inferioribus adhuc abyssis superstructâ. Tertul. de animâ c.* 55. *Christus ad solvendos inferni dolores descendit. Aug. ep.* 99.

Q. *Quare*

Q. What went he thither for?

A. *To triumph over Hell, and to fulfil that of the Prophet,* O Death where is thy ſting? O Grave [*or* O *Hell*] where is thy Victory? *To this opinion aſſents* D. Nowel *in his Catechiſm.*

Q. Are all of this opinion?

A. *No truly, ſome conceive that he ſuffered the torments of Hell in his ſoul: which cannot be. For firſt, the pains of hell are the death of the ſoul: and in that ſenſe it is ſaid,* That ſoul that ſins, ſhall ſurely die. *But* Chriſts *ſoul never ſinned; and for* our ſins he bare *them* in his body.

2. *The Scriptures teach us, that* Chriſt ſuffered for us in the fleſh, *and that he was* put to death in the fleſh, *not in the ſoul; No ſuch thing in Scripture.*

3. *That ſoul, which is united to the Deity, is not capable of Hell torments. That were to make the ſoul of God ſubject to the Devil, which cannot be imagined without blaſphemy.*

4. *David* being a Prophet ſaid of the Reſurrection of Chriſt, that his ſoul was not left in hell, neither did his fleſh ſee Corruption. *If then this was ſpoken of the Reſurrection, it was not ſpoken either of his Death or Paſſion. As then his body was in the place of* corruption, *and ſaw, but ſuffered* no corruption, *ſo his ſoul was in* Hell, *the place of torments, but ſuffered no torment.*

Q. How underſtand you theſe two ſayings of of his, *My ſoul is heavy unto death:* and, *My God my God, why haſt thou forſaken me?*

A. *The former he ſpake as he was Man, foreſeeing his death at hand, ſhewing that his ſoul was exceeding ſorrowful, as ours are, to be parted from*

the

Q. *Quare infernum petiit?*

R. Ut de inferno triumpharet, atque ut impleret illud Prophetæ, a *O mors ubi aculeus tuus? O inferne* b *ubi tua victoria?* Huic opinioni assentit Dr. *Noel* in Catechismo suo prædicto.

a Hos. 13. 14 1 Cor. 15. 55

b *Sic etiam Tremellius in notis in prima ad Cor.* 15. 55. *atque ita legit textus Vulgaris*, ad Hos. 13. 14.

Q. *Num omnes concorditer congruunt inter se de hâc sententiâ?*

R. Non; aliqui enim affirmant illum tormina damnatorum in animâ suâ perpessum esse: quod fieri nequeat, c Quia primò pœnæ damnatorum animæ mors sunt: & in hoc sensu dicitur, *Anima quæ peccat morietur.* Sed *Christi* anima nunquam peccavit, d *nostra* autem *peccata tulit in corpore suo.*

c *Vel peccato, vel damnatione mors animæ intelligi potest. Aug. ep.* 99. Ezek. 18. 4.

d 1 Pet. 2. 24

2. Nos docent Scripturæ quod e *Christus in carne pro nobis passus est*, & quod f *morte affectus est, carne non spiritu.* Nil tale in Scripturis.

e 1 Pet. 4. 1.

f 1 Pet. 2. 18.

3. Anima divinitati unita, non est capax tormínum damnatorum: ex hoc enim sequeretur animam Dei Satanæ subjici, quod sine blasphemia ne cogitari potest.

4. g *David Propheta de Resurrectione Christi dixit, quod* h *anima ejus non derelicta esset apud inferos, nec caro illius corruptionem* senserit. Si hoc igitur de resurrectione dictum est; neque de morte, neque passione ejus dici debet. Prout corpus igitur in loco *putrefactionis* erat, neque tamen viderit aut senserit corruptionem: sic anima illius apud inferos erat, in domo pœnæ, neque pœnam senserit.

g Act. 2. 30, 31.

h Psal. 16 11

Q. *Quomodo hæc duo illius dicta intelligenda sunt:* i *Anima mea tristis ad mortem usque:* & k *Deus meus, Deus meus, ut quid dereliquisti me?*

i Mat. 26 38

k Mat. 27. 46.

R. Primum loquutus est ut homo, mortem appropinquantem præsentiens, & demonstrans, quod illius anima, velut & nostra, valde

cum-

the body; The other he spake because the Deity for a time had withdrawn her comfortable vision from the soul, that so it might endure what sorrow it was any way capable of. For if there were an exceeding sorrow *in the soul to be parted a while from the body; what excess of sorrow was in it, think you, when the sight of God was subtracted from it? Since the vision of God is the highest comfort of the soul, for* in his presence is the fulness of joy.

Q. What think you of his *Resurrection*;

A. *After* Christs *soul had for three days triumphed over Hell, and all the powers thereof, it was reunited to the body, which arose from the Grave without corruption: and both were* filled with the joy of his countenance. *And to assure us of this his Resurrection, in his flesh he was conversant with his Apostles and Disciples forty days.*

Q. Which is the sixth Article?

A. *He ascended into Heaven, and sitteth on the right hand of God the Father Almighty.*

Q. What dost thou believe in this Article?

A. *That the body and soul of Christ* ascended *together into Heaven, the highest place of bliss, where they never were before: and at that time* he opened the Kingdom of Heaven to all Believers.

Q. Dost thou understand these words in the literal sense?

A. *I do so.*

Q. Can we say according to the Letter, that God hath a *right hand?*

A. *No, we cannot. But both Scripture and* Creed, *in this phrase or manner of speech, stoop to the capacity of man, and express unto us hereby that height*

contristabatur propter dissolutionem ejus à nexu corporeo. Alterum dixit, quod Divinitas ejus vivificam ipsius visionem pro præsenti ab animâ subduxerat, quò pati poterat omninò omnem, cujus erat capax, dolorem. Si namq; *dolor extremus* erat in anima propter separationem à corpore momentaneam? quam nimius, erat ille dolor (si conjecturæ locus est) quando visio Dei ipsi fuerit subtracta? Quoniam visio beatifica est suprema animæ felicitas. a *In illius conspectu gaudiorum satietas.* a Psal. 16. 12.

Q. *Quid de illius Resurrectione credis?*

R. Postquam per triduum anima Christi exultárat super inferorum regnum & illius dominationes; corpori reunita est; quod à sepulchro resurrexit sine putrefactione: unaque cum anima corpus; b *repletum est jucunditate conspectus sui.* Et ut nobis fidem faceret resurrectionis suæ in c carne, versabatur cum Apostolis & Discipulis suis per dies quadraginta. b Act. 2. 28. c Act. 1. 3.

Q. *Repete Articulum sextum.*

R. Ascendit in cœlum, & sedet ad dextram Dei Patris omnipotentis.

Q. *Quid ex hoc Articulo percipis?*

R. Quod corpus & anima Christi simul *ascenderunt* in cœlum, locum beatitudinis altissimum, ubi nunquam antehac fuere. d Et tunc temporis *credentibus aperuit regnum cœlorum.* d *Te Deum.*

Q. *Num hæc verba intelligenda sunt ad literam?*

R. Sic intelligo.

Q. *Num secundum literam dicere possumus, Deum habere dextram?*

R. Non possumus. Sed Scriptura sacra & *Symbolum fidei* in hac phrasi aut modo dictionis ad hominum capacitatem descendunt, nobisque

height of glory, which is otherwise unexpressible to our understanding. For it is that glory, which neither eye hath seen nor ear hath heard, neither hath it entered into the heart of man to conceive. And how can the tongue utter what the heart hath not conceived? what is unconceivable is unutterable.

Q. Thou believest then that he ascended into the highest place of glory?

A. *I do so, and that not onely in place, but in power: for* to him is all power given, *both* in Heaven and in Earth. *And yet in the height of glory he is in himself so humble, and to us so gracious, that* he makes continual intercession for us.

Q. What is the seventh Article?

A. *From thence he shall come to judge the quick and the dead.*

Q. Is this certain?

A. *As certain as he is God: and herein is a main comfort for us, that he who suffered for us, and died for us; and continually prays for us, shall be our* Judge.

Q. Shall he judge us as he is Man?

A. *He shall, for* the Father hath given him power and authority to execute judgment, BECAUSE HE IS THE SON OF MAN. *And as Man* he is touched with the feeling of our infirmities, *that so* he may have compassion upon us *weak, wandring, silly men, and apt to be deceived. For* in all points he was tempted like as we are, yet without Sin. Let us therefore come boldly unto the Throne of Grace, that we may obtain mercy, and find grace to help in time of need.

Q. The

bisque effantur eam gloriæ altitudinem, quæ aliter nobis ineffabilis est. Illa enim gloria est, a *quam nec oculus vidit, nec auris audivit, nec unquam in hominis mentem intravit, ut intelligeret.* Et quomodo lingua potest illud effari, quod à mente concipi non potest? Quod incomprehensibile, ineffabile. a 1 Cor. 2 9.

Q. *Credis itaque illum ascendisse in locum gloriæ altissimum?*

R. Ita est: & quod non solum in locum summum evectus est, sed in potestatem etiam summam: b *Dei enim tradita est omnis potestas tam in cælo quam in terra.* In hac tamen gloriæ altitudine præstat se nobis tam mitem, tam benignum, ut c *quotidie pro nobis interpellet.* b Matt. 28. 18. c Rom. 8. 34

Q. *Repete Articulum septimum.*

R. Inde venturus est ad dijudicandos vivos & mortuos.

Q. *Num hoc certum est?*

R. Tam certum est, quam quod ipse Deus est: & in hoc latet solatium nostrum, non parvum; quod ille qui pro nobis passus, pro nobis mortuus est, & pro nobis quotidie interpellat; nobis etiam futurus est *Judex.*

Q. *Nosne judicabit tanquam Filius hominis?*

R. Affirmatur; quia d *Pater et dedit potestatem ac authoritatem exercendi judicium quatenus Filius hominis est.* Et quatenus homo e *afficitur sensu infirmitatum nostrarum, f quo satis possit misereri vicem nostri infirmorum aberrantium,* atque imprudentium hominum, nimisque qui fallamur facilium. g Nam *in omnibus tentatus est, sicut & nos, absque tamen peccato.* *Accedamus itaque cum fiducia ad thronum gratiæ, ut consequamur misericordiam, & gratiam inveniamus tempore opportuno.* d Joh. 5. 27. e Heb. 4. 17. f Heb. 5. 2. g Heb. 4. 15, 16.

Q. The eighth Article.

A. I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshiped and glorified; who spake by the Prophets. *These are three Persons, and but one God. This* we worship one God in Trinity, and Trinity in Unity, neither confounding the Persons, nor dividing the Substance.

Q. We may not indeed say, there be three Gods; but may we not say, there are three Lords?

A. *We may not: for though* we be compelled by the Christian verity to acknowledge every Person by himself to be God and Lord; yet we are forbidden by the Catholick Religion, to say there be three Gods, or three Lords.

Q. Why so?

A. *Because* Lord *is spoken of the three Persons in name of* substance, *not of relation or property. And in God there is but* one substance, *though three relations.*

Q. What meanest thou by relations?

A. *God is called* Father *with relation to his* Son; *or because he hath a* Son. *The second Person is called the* Son, *because he hath a* Father, *and the* Holy Ghost *is called so, with relation to them both, because he is the* spirit *both of the Father and the Son: for he proceeds from both.*

Q. We have now the three Persons in the Trinity, do we not ascribe to every one of these a several work concerning man?

A. *We do so; to the* Father *we ascribe our* Creation, *to the* Son *our* Redemption, *and to the* Holy Ghost *our* Sanctification. *As the* Father

Q. *Repete Articulum octavum.*

R. *Credo in Spiritum Sanctum*, a *Dominum ac Datorem vitæ, qui procedit à Patre & Filio, qui cum Patre & Filio adoratur & glorificatur, qui loquutus est per Prophetas.* Hi sunt tres personæ, Deus unus; Sic b *Deum unum veneramus in Trinitate, & Trinitatem in Unitate neque confundendo personas, nec substantiam separando.*

a Symb. Nicæum.

b Athan. Symb.

Q. *Non possumus quidem dicere, quod sunt tres Dei. Sed non licet dicere quod sunt tres Domini?*

R. Nullo modo; c *Nam etiamsi cogat nos veritas Christiana singulatim unamquamque Personam Deum, ac Dominum confiteri; Religio tamen Catholica prohibet, ne dicamus tres esse Deos, aut tres Dominos.*

c Ibid.

Q. *Quid ita?*

R. Quoniam *Dominus* respectu trium personarum est nomen *substantiæ*, non *relationis* aut *personalitatis*. In Deo autem *una tantum substantia est*, quanquam tres *relationes*.

Q. *Quid ut per has relationes?*

R. Deus vocatur *Pater* propter relationem ad *Filium*, aut quia *filium* habet. Secunda persona vocatur Filius, quoniam *Patrem* habet. Et *Spiritus Sanctus* eo nomine insignitur propter relationem ad utrumque; quia *spiritus est* & Patris & Filii; ex utroque enim procedit.

Q. *Audivimus jam tres esse Personas in Sacrosanctâ Trinitate. An non earum cuilibet assignamus opus suum proprium circa homines?*

R. Ita est; Deo *Patri* tribuimus *creationem*, *Filio redemptionem*; & *Spiritui Sancto sanctificationem*. Sicut Pater omnes *creavit*, *sic Filius*

created all; *so the* Son redeemed all; *and* the Holy Ghost sanctified me, and all the elect people of God.

Q. Why to the *Father* is ascribed the Creation?

A. Because, though the other two Persons did jointly and equally create with the Father, yet the original of that power is in and from him. And yet none is afore or after other, none is greater or less than another.

Q. Why to the *Son* our Redemption?

A. Because by his Blood we are redeemed from Death and Hell.

Q. Why to the *Holy Ghost* our Sanctification?

A. Because it is his special work to sanctifie us by his gifts and graces. Hence is it, that we call him the Holy Spirit, *because he is the Spirit that makes us holy.*

Q. We acknowledge that the Son of God redeemed all mankind: why do we not also confess, that the Holy Ghost sanctifies all mankind, but the elect people of God?

A. Because Christ redeems all, that they may be sanctified; but the Holy Ghost sanctifies onely those that believe in Christ, or are baptized into Christ, that so they may be his Elect. For we are elect, according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the bloud of Jesus Christ. *So both these works must concur to our Election.*

Q. Which is the ninth Article?

A. I believe the Catholick Church, the Communion of Saints, or, I believe one Catholick and Apostolick Church: Catholick *for time and place,* Apostolick *for faith and government.*

Q. Why

omnes redemit, & Spiritus Sanctus me, totumque populum Dei electum ſanctificavit.

Q. *Quare Deo Patri aſcribitur creatio?*

R. Quia etiamſi duæ alteræ Perſonæ una cum illo junctim atque ex æquo creabant, tamen poteſtas originalis eſt in & ab eo. a *Et in hac Trinitate nil prius aut poſterius, nihil majus aut minus.* a *Athanaſ. Symb.*

Q. *Quare Filio tribuitur redemptio?*

R. Quoniam per illius ſanguinem redempti ſumus à morte & inferno.

Q. *Quare Spiritui Sancto aſcribitur ſanctificatio noſtra?*

R. Quoniam illius opus proprium eſt b nos per illius dona & Chariſmata ſanctificare: unde vocamus illum Spiritum Sanctum, quia ſpiritus eſt qui nos ſanctificat. b 1 Pet. 1. 2.

Q. *Confitemur Dei Filium totum genus humanum redemiſſe, cur etiam non fatemur Spiritum Sanctum omne genus humanum ſanctificaſſe; ſed electum tantum Dei populum?*

R. Quia *Chriſtus* redemit omnes ut ſanctificentur. At *Spiritus Sanctus* eos tantum ſanctificat, qui in Chriſtum credunt aut baptizantur in Chriſtum ut ita inter electos numerentur. c *Electi* enim *ſumus ex præſcientia Dei Patris ad ſanctificationem Spiritus, per obedientiam & adſperſionem ſanguinis Jeſu Chriſti.* Ex utriuſque concurſu oritur electio noſtra. c 1 Pet. 1. 2.

Q. *Repete Articulum nonum.*

R. Credo Eccleſiam Catholicam, Sanctorum communionem: Aut, d Credo unam Catholicam & Apoſtolicam Eccleſiam; *Catholicam* propter tempus & locum; *Apoſtolicam* propter fidem & diſciplinam. d *Symb. Nicæum.*

Q. Why call you this Church a *Communion of Saints?*

A. *Because it is a Society of men that are ſanctified in Baptiſm, by Faith in Chriſt, through the operation of the Spirit.*

Q. What is a *Church?*

A. The viſible Church of Chriſt is a Congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duely adminiſtred, according to Chriſts Ordinance, in all thoſe things, that of neceſſity are requiſite to the ſame.

Q. What doſt thou collect from hence?

A. *Theſe three things*; 1. *That the Church conſiſts of* Faithful men; *that is, of ſuch who profeſs the Chriſtian Faith.* 2. The Word of God *muſt be ſincerely* preached. *And thirdly,* The Sacraments *muſt be duly miniſtred to the Congregation,* according *to Chriſts Ordinance.*

Q. Is it lawful for every Chriſtian, that will, to preach the Word and adminiſter the Sacraments?

A. *No, it is not lawful for any man to do ſo, unleſs he be lawfully called and ſent to execute the ſame.*

Q. Whom judge you to be lawfully called and ſent?

A. *All thoſe who be choſen and called to this work by men who have publick authority given unto them in the Congregation, to call and ſend Miniſters into the Lords Vineyard.*

Q. Who have publick authority given them to call and ſend Miniſters into the Lords Vineyard?

A. *Onely Biſhops in the Church of* England: *as is to be ſeen Artic.* 36. *and in the Book of Ordination.*

Q. Why

Q. *Quare hæc Ecclesia vocatur Sanctorum communio?*

R. Quia hominum consociatio est per Baptismum sanctificatorum, operante Spiritu Sancto per fidem in Christo.

Q. *Quid est Ecclesia?*

R. *a* Ecclesia Christi visibilis cœtus est fidelium, inter quos verbum Dei sincerè evangelizatur, & Sacramenta debitè administrantur, secundum Christi institutum in omnibus necessario ad hoc requisitis. a *Artic.19.*

Q. *Quid exinde colligis?*

R. Hæc tria: primò quod ecclesia constet *è credentibus*; *i.e.* ex illis qui fidem profitentur Christianam. 2. Quod *verbum Dei in eâ sincerè evangelizetur.* 3. Quod *Sacramenta* Ecclesiæ *debitè administrentur* secundum Christi institutum.

Q. *Nunquid licitum est, Christiano cuilibet volenti, verbum Dei exponere, aut Sacramenta administrare?*

R. *b* Non est licitum cuilibet hoc agere, sed ei tantum quid legitimè ad hæc peragenda vocatus & missus est. b *Artic.24.*

Q. *Quos legitimè ad hoc vocatos & missos judicas?*

R. Eos omnes *c* qui ad hoc opus electi sunt, ac vocati ab hominibus quibus data est potestas publica ab Ecclesia, ut vocent & mittant Ministros in vineam Domini. c *Ibid.*

Q. *Quibus delegatur hoc publicum officium vocandi & mittendi Ministros in vineam Domini?*

R. Episcopis solis in Ecclesia Anglicana, prout videre est in Articulo 36. & etiam libro Ordinationis.

Q. Why doth this Church allow no other but Bishops to give Orders?

A. *Because she finds no meer men allowed to do it in the New Testament, but onely the* Apostles, *and* Bishops *their Successors. And she keeps close to Scripture.*

Q. Have *Bishops* this power of Ordination conferred upon them in Scripture?

A. *It is evident they have.* Timothy *was the first Bishop of the Church of the* Ephesians. *And upon him S.* Paul *lays this charge,* Lay hands suddenly on no man. Titus *was the first Bishop of the Church of the* Cretians. *And to him the same Apostle speaks thus*; For this cause left I thee in Crete, that thou shouldest ordain Presbyters, or Elders in every City.

Q. Is not this power given to *Presbyters*?

A. *Not any where in the New Testament.*

Q. Why do you say, *I believe the Catholick Church*, and not, I believe *in* the Catholick Church?

A. *Because it is a part of my Creed to* believe *that there is* one Catholick Church, *but it is no part of my Creed, to* believe in, *or to put my confidence in the Church: since the Church is a Congregation of reasonable Christian Creatures, and this a peculiar which belongs onely to the* Creator, *God blessed for ever. And I will* believe the Church *so long as she contradicts not God in his Word. But if she do, I shall forbear to credit her in such things. I will* believe God, *who is truth it self*; and believe in that God, *who is able to undeceive her, and to lead her into the way of all truth. I will onely believe in him, who cannot deceive or be deceived*;

Q. *Quare Ecclesia Anglicana non admittit alios præter Episcopos ad jus ordinandi?*

R. Quia non constat è Novo Testamento, homines qua tales habere jus ordinandi, præter *Apostolos* & illorum successores, *Episcopos*. Ecclesia autem ne latum unguem à Scripturâ recedit.

Q. *Num Episcopi hoc ordinandi jus è sacris Scripturis obtinent?*

R. Liquidò constat. a *Timotheum* enim primus erat inter *Ephesos* Episcopus. Huic autem Sanctus *Paulus* præcipit, b *Ne cui manus temerariè imponat.* c *Titus* apud Cretenses primus erat Episcopus. Hunc autem idem Apostolus hoc modo alloquitur: d *Hujus rei gratia dereliqui te in Creta ut oppidatim Presbyteros constituas aut Seniores.*

a 2 Tim. *sub finem* Epistolæ.
b 1 Tim. 5. 22.
c *Subfinem Epistolæ ad Titum.*
d Tit. 1. 5.

Q. *An non eadem potestas competit Presbyteris?*

R. Nusquam in Novo Testamento.

Q. *Quare hoc modo loqueris, Credo Ecclesiam Catholicam, & non in Ecclesiam Catholicam?*

R. Quia fidei Articulus est ut crederem *unam esse Ecclesiam Catholicam*; non autem jubet symbolum ut *crederem in*, aut fiduciam habeam in Ecclesia positam. Cum Ecclesia sit cœtus hominum rationalium Christianorum; & hæc præpositio *in*, e Creatori videtur proprium, Deo in æternum honorando: Fidem etiam *Ecclesiæ* habebo, nisi Sacræ Scripturæ in suis thesibus adversetur: sin ita, apud me fidem, quod ad illas perdidit. Credam Deo, qui est ipsa veritas, *credam in Deum*, qui potis est illam ab erroribus vindicare, & in omnis veritatis viam ducere. In illum tantum credam, qui nec decipere nec decipi

e *Hac præpositionis syllabâ* In, *Creator à Creaturis secernitur, & divina sepa-rantur ab humanis.* Ruffin. *in* Symb. n. 151

deceived; who cannot be overstopped or crossed.

Q. Why say you, *one Catholick Church?*

A. Because though there be many particular churches, yet there is but one Catholick or universal Church, which is not bounded but with the uttermost parts of the earth, *and all these are but* one *in Faith and Government; as our Saviours Body, though consisting of many members, is but one, knit together by sinews, and quickned with the same soul.*

Q. The tenth Article.

A. I believe the forgiveness of sins.

Q. Why doth this Article follow immediately after mention of the Church?

A. Because it is a blessing which God bestows onely in the Church, and upon the Members of the Church.

Q. Is Salvation to be hoped for in the Church onely?

A. It is so, by the joint consent both of the Ancient and Modern Writers.

Q. What is the reason?

A. Because the Church is the body of Christ. *As therefore no member that is separated from the body, receives life by or with the body; neither doth any Christian partake of the life of grace, or forgiveness of sins, that is divided or cut off from the Church, which is* Christs body. *Observe, the body receives life from the head, and distributes it to all the members that it hath.* Christ is the head of the Church; *from him the Church receives life and comfort, and conveys them to every particular member, that so they may live, and discharge their several duties. But divided from the body, the members can receive no life or comfort from the head.*

Q. Is

decipi queat, nec oppugnari, nec everti poteſt.

Q. *Quare dicis, unam Eccleſiam Catholicam?*

R. Hæc ratione, a quod etſi ſint Eccleſiæ multæ particulares; tamen una Catholica eſt, ceu univerſalis, quæ terminatur tantum b *extremitatibus terræ.* Et hæ omnes unius ſunt fidei & diſciplinæ. Prout corpus Servatoris noſtri etiamſi ex multis conſtet membris, unum tamen eſt per nervos connexum, eademque anima informatum.

a *Univerſa Eccleſia ex multis conſtat Eccleſiis, ſicut univerſa terra ex multis terris. Aug. de civit. Dei l. 13. c. 12.*

b Pſal. 28.

Q. *Repete Articulum decimum.*

R. Credo remiſſionem peccatorum.

Q. *Quare Articulus hic immediatè ſequitur Eccleſiæ commemorationem?*

R. Quoniam privilegium eſt ſpecialiter à Deo in Eccleſiam & illius membra collatum.

Q. *Num ſalus tantum expectanda eſt intra pallum Eccleſiæ?*

R. Ita videtur per unanimem tam veterum quam neotericorum ſcriptorum conſenſum.

Q. *Quæ ratio reddi poteſt?*

R. Quia *Eccleſia eſt* c *corpus Chriſti.* Sicut igitur nullum membrum à corpore ſeparatum vitam participat de, aut cum corpore, ſimiliter nemo Chriſtianus participat de vita Gratiæ, aut de peccatorum remiſſione, qui ab Eccleſia quæ eſt *Chriſti corpus*, ſeparatur aut reciditur. Scire oportet, quod corpus vitam accipit à capite, & illam diſtribuit per omnia ejus membra: d *Chriſtus caput eſt Eccleſiæ*, & ab illo derivat Eccleſia vitam & nutritionem, & ea cuilibet membro particulari diſtribuit, ut ita vivant & officia ſua obeant. Si vero membra à corpore divisa ſunt, neque vitam, neque nutritionem à capite poſſunt accipere.

c Epheſ. 1. 22, 23.

d Ibid. & Coloſ. 18.

Q. *Num*

Q. Is this remiſſion of ſin to be found in all Churches.

A. *Yes, without queſtion in all ſuch Churches, wherein the pure Word of God is preached, and the Sacraments be duely miniſtred, according to Chriſts ordinance; but in no other.*

Q. To whom is this forgiveneſs promiſed?

A. *To all thoſe* that truly repent, and unfeignedly believe his holy Goſpel. *He calls to all, he is merciful to all: he hath given us a taſte of his goodneſs in pardoning the greateſt and foulest ſins, not that we might imitate or practiſe them; but that we might underſtand, that our gracious God is ready to pardon the greateſt ſinner, if ſo be he turn unto the Lord humbly with unfeigned ſorrow and repentance, and bring forth fruits worthy of amendment of life.*

Q. May the Sin againſt the Holy Ghoſt be pardoned?

A. *This is ſin raiſed to the full height, it is made up by final impenitence: take away final impenitence, and the ſin is pardonable.* Repent (ſaith the Scripture) for the Kingdom of heaven is at hand: *but* unleſs you repent, ye ſhall all periſh.

Q. This is comfortable doctrine; but what reaſon have you for it?

A. *My Faith reſts upon Gods goodneſs, and gracious promiſes. When God hath ſpoke the word, Reaſon muſt ſubmit.*

Q. Which is the eleventh Article?

A. *I believe the Reſurrection of the body; namely, that this very body, in which I live and move, ſhall be raiſed out of the duſt in the laſt day.*

Q. What

Q. *Num potestas remittendi peccata omnibus Ecclesiis particularibus competit?*

R. Proculdubio omnibus iis Ecclesiis, ubi a sincere Dei verbum prædicatur, & Sacramenta debitè administrantur secundum Christi institutum; sed non aliis.

a Art. 19.

Q. *Quibus hæc peccatorum remissio promissa est?*

R. b Omnibus *vere pœnitentibus & firmiter credentibus Sacrosancto ejus Evangelio.* c Ad omnes clamat, omnibus misericordiam suam extendit. Dedit nobis amoris sui gustum dando veniam delictis nostris etiam maximis & fœdissimis, non ut imitemur tanta scelera aut perpetremus, sed ut intelligamus Deum nostrum benignissimum paratum esse ad condonandum maximis peccatoribus, modo humiliter se convertant ad Dominum, ex animo dolentes ac resipiscentes, fructus ferentes pœnitentiæ convenientes.

b In *Absolutione Lit. Angl.*

c Mat. 11. 28.

Q. *Num peccatum in Spiritum Sanctum remissibile est?*

R. Peccatum hoc est peccatum ad summum evectum, & per finalem impœnitentiam completum. Absit finalis impœnitentia & peccatum veniale est. d *Resipiscite*, inquit Scriptura, *appropinquavit enim regnum cœlorum.* e *Nisi resipiscatis omnes itidem peribitis.*

d Mat. 4. 17.

e Luc. 13. 3. 5

Q. *Hæc doctrina videtur admodum salutaris: sed quibus innititur fundamentis?*

R. Fides mea innititur divinâ bonitate, & illius amplissimis promissis. f Cum Deus dixit verbum, ratio abjicienda est.

f De remissione peccatorum sufficere deberet sola credulitas. Quis enim causas aut rationem requirat, ubi indulgentia principalis est? Ruffin. in Symb. n. 17.

Q. *Repete undecimum Articulum.*

R. Credo corporis resurrectionem; nimirum quòd hoc corpus meum in quo vivo & moveo in ultimo die à terra relurget.

Q. *Num*

Q. What, this very body?

A. Certainly this ſelf ſame body. For doth not Job *ſay,* I ſhall ſee God in my fleſh and not with other, but with THESE EYES ſhall I behold him. *And* S. Paul, THIS CORRUPTIBLE ſhall put on incorruption, and THIS MORTAL ſhall put on immortality. *This and no other. In the Church of* Aquileia *therefore, at the rehearſal of the Creed, every man when he came to this Article, ſigned his forehead with the ſign of the Croſs, and ſaid,* I believe the reſurrection of THIS FLESH, this *very* fleſh *that he touched with his finger.*

Q. Is not this a wonderful thing?

A. It is ſo; and ſo are the reſt of the Articles, if ſtrictly ſcanned; all above the eye of Reaſon. S. Paul *gives a ſimile of* a grain of Wheat, *how it is buried, and dies, and rots, and then riſeth again far more freſh than it was caſt into the earth. Were this but rarely ſeen, it would ſeem moſt wonderful.*

Q. What if the body be burned to aſhes?

A. S. Clement, *of whom S.* Paul *makes mention,* (Phil. 4. 3.) *in that Epiſtle, which in the Primitive Times was uſually read in all Churches, to prevent this queſtion, gives us the example of the* Phœnix, *which every* 600 *years is burnt to aſhes; and out of thoſe aſhes ariſeth the ſame* Phœnix *again, young, freſh, and vigorous.*

Q. Have we no ſuch example in Scripture?

A. We have, Ezek. 37. 1. *where the dead, dry ſcattered bones come together, bone to his bone, and ſinews and fleſh came upon them, and ſkin upon the fleſh, and breath entered into them,*

and

Q. *Num hoc ipsum corpus?*

R. Sine dubio hoc ipsissimum corpus. Annon inquit *Job*? a *In carne meâ videbo Deum, non alienis sed his ipse oculis illum aspecturus.* Et Sanctus *Paulus* b *Corruptibile hoc induet incorruptibile, & mortale istud induet immortale*; hoc & non aliud. c In Ecclesiâ itaque *Aquileiensi* in repetitione Symboli, quilibet cum ad hunc Articulum deventum est, signavit se crucis signaculo, dixitque *Credo resurrectionem hujusce carnis, hujus quam digito meo pertingo.*

a Job 19. 26, 27.
b 1 Cor. 15. 53.
c *Ruffin. in Symb.* n. 171.

Q. *An non hoc mirabile videtur in oculis nostris?*

R. Mirabile equidem est, sic etiam reliqui fidei Articuli, si diligenter examinentur, omnem intellectus rationem superare videntur. d Sanctus *Paulus* dat nobis exemplum in grano tritici, quod seritur, moritur & corrumpitur, post autem resurgit longe vegetius quam cum terræ mandabatur. Si hoc raro contingeret, an non mirabile videretur?

d 1 Cor. 15. 36, &c.

Q. *Quid si corpus in cineres abigne redigatur?*

R. Sanctus *Clemens*, (de quo Divus *Paulus* mentionem fecit f *Phil.* 4. 3.) in ea Epistolâ quæ primævis temporibus in omnibus Ecclesiis publicè recitata est, ut huic dubio præveniret, exemplum nobis præbet in Phœnice, qui semel sexcentesimo quoque anno in cineres ab igne solvitur; è quibus cineribus repullulascit eadem avis, nova, vivida, vegeta.

e *Clemens Epist.* 1. *ad Corinth.* p. 34, 35.
f Phil. 4. 3.

Q. *Nonne tale aliquod exemplum habemus in scripturis?*

R. Habemus apud *Ezek.* 37. 1. Ubi mortua, arida, ac disjecta ossa *approprinquabant ad invicem*, os unum ad suum alterum; & nervi & caro super ea assurgebant, cui cutis superinduta est & in ea spiritus ingressus est, steterunt-

que

and they ſtood up an exceeding great Army.

Q. When ſhall this Reſurrection be?

A. *At the laſt and great day of Doom.*

Q. What becomes of the Soul all this while? does that alſo die?

A. *No.*

Q. How prove you that?

A. *God calls himſelf the* God of Abraham, Iſaac, and Jacob, *but* God is not the God of the dead, but of the living. *Though then they be dead in body, in ſoul they live. We find* Lazarus *his ſoul alive in a place of bliſs, and* Dives *his ſoul in a place of torment, while his brethren were living here on earth. And our Saviour promiſed the penitent Thief, that he ſhould be* that day with him in Paradiſe: *which was ſpoke of his Soul; for his body was that day buried in the grave. To theſe may be added the ſouls of the Martyrs which lie under the Altar.*

Q. By whoſe power ſhall they be raiſed?

A. *By the power of Chriſt. For all* that are in their Graves ſhall hear the voice of THE SON OF MAN: And ſhall come forth, they that have done good, unto the Reſurrection of life; and they that have done evil, unto the Reſurrection of damnation. *If then we ſhould not have theſe our own very bodies at the reſurrection, God ſhould deal unjuſtly to torment thoſe bodies in hell fire which had never done amiſs.*

Q. The laſt Article.

A. *The Life everlaſting. For they that have done good* ſhall ſhine as the ſtars for ever and ever: *and they that have done evil,* ſhall be accurſed into everlaſting fire. *This is the Catholick Faith, which except a man believe faithfully he cannot be ſaved.*

Q. You

que super pedes suos exercitus numerosissimus.

Q. *Quando futura est hæc Resurrectio?*

R. *a* In ultimo & magno die Judicii. *a* 1 Cor. 15. 24.

Q. *Quid interim fit de animâ? num & ea etiam moritur?*

R. Non.

Q. *Quomodo probatur illud?*

R. *b* Deus vocat semetipsum, *Deum Abrahami, Deum Isaaci, Deum Jacobi: Deus autem non est Deus mortuorum sed vivientium.* Idcirco etsi quoad corpus mortui sunt, quoad animam vivunt. *c* Invenimus animam *Lazari* viventem in loco felicitatis, in sinu *Abrahami*, & *d Divitis* animam in loco torminum, *e* dum fratres illius in terris adhuc vivebant. Salvator etiam noster latroni pœnitenti promisit, dicens, *f Hodiè mecum eris in Paradiso.* Quod dictum est de anima ejus; *g* Corpus enim eodem die sepulchro datum est. His addi possunt *h* animæ martyrum qui jacent sub altari. *b* Mat. 22. 32. *c* Luc. 16. 22. *d* Ib. v. 24. *e* Ib. v. 28. *f* Luc. 23. 43. *g* Joh. 19. 31, 32. *h* Rev. 6. 9.

Q. *Cujus sub auspicio resurgent mortui?*

R. Auspice Christo. *i Omnes enim qui in monumentis sunt, audient vocem Filii hominis & prodibunt: Qui bene fecerint, ad vitæ Resurrectionem; qui vero malè, ad Resurrectionem condemnationis.* Ergo nisi hæc eadem corpora in Resurrectione haberemus, Deus injustè faceret, ablegando corpora ad Gehennæ ignem, quæ adhuc nunquam quidquam deliquissent. *i* Joh. 5. 28, 29.

Q. *Recita ultimum Articulum.*

R. Credo vitam æternam. Quoniam qui benè operati sunt, *k fulgebunt sicut stellæ in secula sempiterna*: at *l* qui malè, *execrati in æternum ignem ibituri sunt.* Hæc *m* est fides Catholica, quam nisi quisque fideliter firmiterq; crediderit, salvus esse non poterit. *k* Dan. 12. 3. *l* Mat. 25. 41. *m* *Athan. Symb.*

Q. You ſaid that your Godfathers and Godmothers did alſo promiſe for you, that you ſhould keep Gods Commandments. Tell me how many there be?

A. *Ten.*

Q. Which be they?

A. *The ſame which God ſpake in the twentieth Chapter of* Exodus, *ſaying. I am the Lord thy God, which have brought thee out of the Land of* Egypt, *out of the houſe of bondage. This is the Preface; wherein he ſhews, who it is that ſpeaks unto them, and lays this obligation upon them, to hearken to his words*

Q. Which is the firſt Commandment?

A. Thou ſhalt have none other Gods but me. *None but this God, who by a ſtrong hand and ſtretched-out arm delivered them out of the hands of* Pharaoh, *and from all his Hoſt; and brought them as ſafely as miraculouſly through the Red Sea.*

Q. What God is this?

A. *The ſame God whom in our Creed we confeſs to be the* Father Almighty, *maker of Heaven and Earth.*

Q. Why then doth he not tell them ſo?

A. *Becauſe they were eye-witneſſes of this his miraculous power; wherein he manifeſted his* Omnipotence, *in commanding the Winds, and the Sea; in making the day as night to the* Egyptians, *and the night as day to the* Iſraelites, *by the Cloud and Fiery Pillar: In routing and deſtroying the mighty, and delivering the naked from the peril of the ſword. In cauſing the rock of flint to yield a ſpring of water, and the heavens to ſhowre down* Manna *and* Quails *for their food. This his late kindneſs bound them to hearken to him.*

Q. Which

Q. *Dixisti modò quòd Patrimi & Matrimæ spo-*
ſponderunt te obſervaturum omnia Dei mandata.
Dic mihi, quot numerantur?

R. Decem.

Q. *Quæ ſunt ea?*

R. Eadem quæ Deus locutus eſt *Exodi* 20. dicendo, Ego ſum Dominus Deus tuus, qui te eduxi de terrâ *Egypti*, è domo ſervorum. Hæc eſt Præfatio, in quâ declarat, quis eos alloquitur, & jubet eos, ut verba ejus attentis auribus excipiant.

Q. *Quodnam eſt Mandatum primum?*

R. *Non habebis Deos alienos coram me.* Non alium præter Deum illum, qui per manum potentem & brachium extenſum illos liberavit è manu *Pharaonis* & illius exercitu & per mare rubrum eos traduxit tam ſecurè quam mirificé.

Q. *Quis ille Deus?*

R. Idem Deus quem in Symbolo agnoſcimus *Patrem Omnipotentem*, Creatorem cœli & terræ.

Q. *Quare illis hoc non ſignificat?*

R. Quoniam teſtes erant oculati mirandæ ejus potentiæ, per quam manifeſtavit ſuam Omnipotentiam in *a* imperando ventis & mari, in creando *b* caliginem tenebroſam ſupra terram *Ægyptiorum* & per nubem igneam illucendo noctem *Iſraelitis*, quaſi dies eſſet; * in diſſipando & evertendo potentes, & eripiendo inermes à periculo gladii, in *c* educendo fontes aquarum è ſaxis adamantinis & in dando illis Manna de cœlo & Coturnices pro eſca. Hæc nupera illius benignitas hos obſtrinxit ad illi auſcultandum.

a Exod. 14. 21.
b Exod. 10. 21. Ib. c. 14. 20.
* V. 24. 25. *&c.*
c Num. 20. 11. Pſ. 114. 1.
d Exod. 16. 13, 15.

Q. Which is the second Commandment?

A. *Thou shalt not make to thy self any graven Image, nor the likeneſs*, &c.

Q. Is it not lawful to make *a Graven Image?*

A. *It is: otherwiſe* Solomon *would not have made thoſe two* Cherubims, *much leſs have placed them in the Holy of Holies, over the Mercy Seat: and theſe are they (as I take it) which are called the* Cherubims of Image work, 2 Chron. 3. 10. *Neither would he have made the* carved Cherubims, *and Palm-trees upon the walls, and upon the doors of the Temple and Oracle: nor the* molten Oxen, *or* graven Lions, *all which he cauſed to be ſet in the houſe of the Lord.*

Q. Where is the fault then?

A. *In making them to thy ſelf, to be thy Gods, in bowing down to them and worſhipping them. Elſewhere therefore it is ſaid.* Ye ſhall not ſet up any Image of Stone in your Land, TO BOW DOWN UNTO IT, *and the curſe is laid upon thoſe that worſhip carved or molten Images, not upon thoſe that make them; unleſs they make them for that or the like uſe.*

Q. Why ſo?

A. *Becauſe this is Gods honour, and he will not part with it to any other.* Thou ſhalt worſhip the Lord thy God, and HIM ONELY SHALT THOU SERVE. *So the Law, ſo the Goſpel. As then they offend that give Gods glory to Idols; ſo do they ſin againſt his Commandments, that do not* bow down to God, and worſhip him. *As the former are Idolaters, the latter are little better than* Atheiſts; *for* in their works, *in their Church-duties,* they deny him *to be their God.*

Q. Hath not God himſelf given a reaſon for this?

A. *He hath in the very next words,* For I the Lord

Q. *Quodnam est Mandatum secundum?*

R. Non facies tibi Sculptile, aut imaginem ullam, *&c.*

Q. *Annon est licitum Sculptile facere?*

R. Imo licitum est. *a* Alioquin *Solomon* non fecisset duos istos *Cherubinos*, multò minùs hos *b* disposuisset intra sanctum Sanctorum *c* super operculum propitiatorii; & hi sunt, qui prout arbitror, vocantur *duo Cherubini opere sculptili facti*, 2 Chron. 3. 10. Neque fecisset *d Cherubinos incisos*, aut palmas super parietes aut super fores tam templi, quam oraculi, neque *f boves fusos*, neque *g Icones sculptos*, *h* quos omnes in domo Domini disposuit.

a 1 Reg. 6. 23
b Ibid.
c Heb. 9. 5.
d Reg. 6. 29.
e Ibid. v. 32. 35.
f 2 Chro. 4. 3
g 1 Reg. 7. 36.
h Ibid. v. 51.

Q. *Ubi ergo peccatum est?*

R. In faciendo tibi sculptile, aut fusile pro Deo tuo; ea adorando, aut colendo. Alibi ergo dictum est, *i Statuam lapideam tibi non eriges ut huic te incurves:* & *k* anathema his indictum est, qui incurvant se coram imaginibus, sive sculptis sive cælatis; non autem facientibus, nisi huic aut simili usui ab iis parantur.

i Lev. 26. 1.
k Deu. 1. 7. 15. Psal. 97. 7.

Q. *Quid ita?*

R. Quoniam Dei gloria hæc est, quam cum altero non participabit, *l Dominum Deum tuum adorabis & huic soli servies*; sic Lex, sic etiam *m* Evangelium Sicut igitur hi peccant, qui Dei honorem idolis exhibent; sic etiam contra mandatum Dei peccant illi, qui *Deo se non incurvant neque illum colunt.* Illi sunt *Idololatræ*, hi paulo minus quam *Athei.* *n* Factis enim, *i.e.* cultu divino negant illum esse Deum.

l Deut. 13 4
m Mat. 4. 10.
n Tit. 1. 16.

Q. *An non hujus mandati ratio reddita est ab ipso Deo?*

R. Imo proximis verbis. *Ego enim Deus tuus,*

Lord thy God, am a jealous God. *And the condition of* jealouſie *is, that as it cannot endure to have that which is our due given to another, neither can we digeſt to have it denied to our ſelves. For it is all one to me, to have that which is mine denied me, or given to another.*

Q. What follows upon this?

A. *That God is equally angry with them, that do not* bow down to him, *and with thoſe that* bow down to Idols; *he counts them equally* haters of himſelf, *and will equally* viſit the ſins of the Fathers upon the children unto the third and fourth generation, *of them that ſin againſt him either way.*

Q. But how doth he eſteem of them that deteſt Idolatry; and give him his due worſhip, that *bow down to him and worſhip him?*

A. *He reckons them among his lovers and friends,* they love me, *ſaith he,* and keep my Commandments: *And as they* love him, *ſo doth he love them; for* in them he will ſhew mercy unto thouſands *of their generation. And ſurely this is reaſon ſufficient to move every Chriſtian to* worſhip and fall down, and kneel before the Lord *our God.*

Q. Which is the third Commandment?

A Thou ſhalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltleſs that taketh his name in vain.

Q. What is the meaning of this Commandment?

A. *That we do not raſhly, and upon ſlight occaſions take his* Name *or word into our mouths; much leſs* prophane *or blaſpheme it: That we* ſwear *not raſhly, or vainly, or falſly.*

Q. Is it lawful to ſwear at all?

A. *It*

Deus ſum zelotes. Ea autem eſt natura *zelotypiæ*, quod nec volumus id quod nobis debitum eſt, à nobis alienari, neque id facilè patimur nobis denegari. Idem enim eſt, ſive meum mihi denegetur aut detur alteri.

Q. *Quid inde ſequitur?*

R. Nimirum Deum æqualiter illos ſtomachari, qui *illum non adorant*, ac illos qui *coram idolis ſe incurvant*; utroſque ex æquo habet *pro oſoribus ſui*, æqualiterque *viſitabit patrum iniquitates in tertiam & quartam generationem* eorum, qui hoc vel illo modo peccant.

Q. *Sed quo in honore apud eum ſunt, qui idololatriam abominantur, & ei reddunt cultum debitum; qui incurvant ſe coram illo, ac illum adorant?*

R. Inter familiares & amicos eos numerat. *Me amant*, inquit, *& mandata mea ſervant.* Et ſicut illum *hi amant*, ita ille hos redamat. Nam in hos exercebit benignitatem in millia. Et hoc videtur argumentum ſufficiens ad inſtigandum Chriſtianos ut a *adorent & procumbant, & genua flectant coram Domino Deo noſtro.* a Pſal. 95. 6.

Q. *Quodnam eſt Mandatum tertium?*

R. *Non aſſumes nomen Domini Dei tui in vanum: non enim impunè feret, qui nomen illius in vanum aſſumpſerit.*

Q. *Quid ſibi vult hoc Mandatum?*

R. Quod b non temerariè aut leviter *nomen* aut illius verbum uſurpemus multo minùs *polluamus* aut *violemus.* Quod non juremus temerè, vanè, falſo. b Lev. 19. 12. *Non jurabis per nomen meum falſo, neque nomen Dei tui profanabis.*

Q. *Num licitum eſt jurare ulla de cauſa?*

A. *It is: otherwiſe the Pſalmiſt would never have ſaid, that* All they that ſwear by God ſhall be commended. *Indeed ſome Controverſies cannot well be ended without an Oath. But it muſt be taken* in juſtice, and judgment and truth: *that is, as is confeſſed on all hands, we may ſwear onely to do ſuch things as are lawful and honeſt; and make oath of ſuch things onely as are certainly known unto us.*

Q. Is it good to ſwear, but upon juſt and neceſſary occaſion?

A. *It is not; for our Saviours command is,* Swear not at all: but let your Communication be Yea, Yea; Nay, Nay: for whatſoever is more than theſe, cometh of evil. *Either* of evil *in thy ſelf, or in others.* Of evil *in thy ſelf, when thou haſt got a naughty cuſtom of ſwearing; or haſt behaved thy ſelf ſo ill, that no man will believe thee without an oath.* Of evil *in others, when they are ſo miſtruſtful, that they will not believe any man without an oath. Or when by reaſon of injuries, or controverſies between Neighbours, thou art brought upon thy oath.*

Q. Who ſin againſt this Commandment?

A. *All common and uſual ſwearers, all blaſphemers and prophaners of Gods name or word; all perjured perſons; all that ſwear before they are reſolved of the point in queſtion; all that ſwear what they know not, though never ſo true; all they that enforce, or entice, or occaſion any perſon to ſwear that which is contrary to Gods Word, or honour, or the truth, or what is doubtful unto himſelf.*

Q. What is the reaſon of this?

A. *For the Lord will not hold him guiltleſs that taketh his name in vain. Though it be not*

ſo

R. Licet. Aliter enim Psaltes nunquam dixisset, *quod* a *quicunque per Deum jurant, laudabuntur.* Revera lites quædam sine juramento dirimi non possunt. Sed b *jurandum est in justitia, judicio, veritate.* Hoc est (ut omnes pro confesso habent) jurare tantùm debemus in licitis & honestis, & de iis quæ nobis planè cognita sunt. a Psal. 63. 12 b Jer. 4. 2.

Q. *An non licitum est jurare, nisi in justis ac necessariis?*

R. Non est. Salvatoris enim mandatum est, ut, c *non omnino juremus: sed ut sermo noster sit etiam, etiam; non, non; quod enim super hæc redundat à malo est;* A malo quod *de te* vel *ab aliis* ortum habet. A *malo de te,* cum jurandi malam consuetudinem contraxisti aut tam malè te gessisti, quod nemo tibi injurato credat. *A malo ab aliis,* quando adeò diffidentes sunt, quod nemini credant nisi jurato. Aut quando propter injustitiam & lites inter proximos jurando cogeris testimonium perhibere. c Mat. 5. 34.

Q. *Qui peccant contra hoc mandatum?*

R. Omnes frequenter & levi de causa jurantes, omnes blasphematores & profanatores divini nominis, aut Sacræ Scripturæ; omnes perjuri, qui jurant nihil certi habentes de re, quæ in quæstione versatur; & qui jurant de rebus non notis, etiamsi vera jurent; omnes qui cogunt, suadent aut occasionem præbent cuiquam jurandi illud, quod aut Dei verbo contrarium, aut illius gloriæ, aut veritati; aut quod sibimetipsi incertum est.

Q. *Quæ hujus ratio?*

R. Quia Deus illum non habebit insontem qui nomen ejus in vanum assumpserit. Etiamsi crimen

ſo great a ſin as Idolatry, *or as the contempt or neglect of Gods worſhip; though he threaten not to puniſh them in ſo deep a meaſure yet* he will not hold him guiltleſs; *he will puniſh them according to the meaſure of their ſin, though not ſo ſeverely as* unto the third and fourth generation.

Q. Which is the fourth Commandment?

A. Remember, that thou keep holy the Sabbath day. Six days ſhalt thou labour, *&c.*

Q. This precept begins not like the reſt. What conceive you to be the reaſon of this?

A. *It begins with a* Memento, *for theſe reaſons,* I. *Becauſe it is not moral and perpetual, as the reſt are.* II. *Becauſe it was but now newly given.* III. *Becauſe the Jews were a people much given to the world, much ſet upon their profit; and ſo they might make a gain, they ſpared neither man nor beaſt.*

Q. Was not this precept obſerved before this time?

A. *Truly no; We read indeed, that* on the ſeventh day God ended his work, and reſted on the ſeventh day from all his work which he had made. *And that* God bleſſed the ſeventh day, and ſanctified it, becauſe that in it he had reſted from all his work. *But we find not any command given to man for keeping the* ſeventh day; *or that any of thoſe good men before* Moſes *kept it holy. Neither is any mention at all made of the Sabbath, from* Gen. 2. *to* Exod. 6.

Q. What meet you with there?

A. *There I find, that when God had delivered the Children of* Iſrael *out of the hand of* Pharaoh, *and all his hoſt, when he had brought them through the red Sea into the wilderneſs, when he had fed*

them

crimen non sit ejusdem gravitatis cum *idololatriâ*, contemptu, aut neglectu cultus divini, etiamsi Deus non denuntiet illis tam *grave supplicium*, non tamen *habebit eos insontes*. Hos castigabit pro meritis; quanquam non tam acriter, ut *pœnam extendat ad tertiam aut quartam generationem*.

Q. *Quod est Mandatum quartum?*

R. *Memento ut diem Sabbati sanctifices. Sex diebus operaberis*, &c.

Q. *Hoc mandatum exordium non habet, ut alia: Quam ob causam arbitrare?*

R. Incipit à *monitu* propter sequentes rationes. Primùm, quia non videtur morale ac perpetuum, sicut cætera. 2. Quia jam nunc recenter traditum erat. 3. Quia Natio Judæorum populus erat valdè mundo addictus, multùm lucro deditus, & modò rem augerent, neque homini neque jumento parcere solebant.

Q. *An mandatum hoc olim observatum non erat?*

R. Non; Legimus quidem: a *Deum opus suum perfecisse die septimo, & quod die septimo quievit ab universo opere quod creaverat*; Et quod b *Deus benedixit diei septimo & sanctificavit ipsum, quia in eo quieverat ab omni opere suo*. Non autem legimus homini præceptum esse, ut diem observaret *septimum*, aut quod aliquis virorum sanctorum ante *Moysen* illud sanctificârat: Neque mentio ulla facta est Sabbathi à Geneseos secundo, ad decimum sextum caput *Exodi*.

a Gen. 2. 2.

b Ib. v. 3.

Q. *Quid illic scriptum est?*

R. Scriptum invenio, quod cum Deus liberaverat Populum *Israeliticum* è manu *Pharaonis* & illius exercitûs, & eos deduxerat per mare rubrum in eremum; Cum manna & coturnices

them with Manna and Quails from Heaven; that he ceased to rain down this heavenly food on the seventh day, that the people might take notice of the Sabbath. *There indeed the Lord commanded, that* no man go out of his place on the seventh day. *And* the people *accordingly* rested on the seventh day: *but it was onely from gathering Manna and Quails, for ought can be thence collected.*

Q. Is this all?

A. *Yes. For though God intimated unto them several ways, that he had made this day a day of rest, yet he commands it not to be* kept holy, *or to be set apart for his service, till* Exod. 20.

Q. What reason is there for this rest?

A. 1. *That they might have a day to meditate upon the Creation, and so to be put in mind of this their Creator.* 2. *That they might learn to be holy as God is holy, by making the* seventh day an holy day *to serve the Lord in.* 3. *That they may learn of God to be merciful, and to give their servants rest, as he had given them rest from their bondage. For so saith the Lord,* Deut. 5. 14. That thy man-servant and thy maid-servant may rest as well as thou. *Where he adds a second* memento *to this Commandment:* And REMEMBER, *saith he,* that thou wast a servant in the Land of Ægypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched-out arm: THEREFORE the Lord thy God commanded thee to keep the Sabbath day. *So the same God that created the World, brought them out of* Ægypt.

Q. Do we keep the same day holy?

A. *No, we keep the first day of the week holy: that day whereon Christ arose from the dead.*

Q. Did

ces de cœlo in escam dederat, *a* die septimo cessavit hunc cœlestem cibum depluere, *b* quò de Sabbato populum moneret. Ibi quidem Deus præcipit, *c ne quis exiret è loco suo die septimo*. Sic *d* Populus *quiescebant die septimo*. At, quantum exinde colligi potest, quiescebant tantùm à collectione Mannæ & Coturnicum.

a Exod. 16. 27. *b* Ib. v. 26. *c* Ib. v. 29. *d* Ib. v. 30.

Q. *Num hæc est tota veritas?*

R. Etiam. Nam etiamsi Deus illis multifariam indicâsset, quod hunc in diem quietis creasset, nullibi tamen jussit eum sanctificandum, aut in sui cultum dicandum, donec perventum est ad *Exodi* cap. 20.

Q. *Quæ ratio hujus quietis?*

R. Primò ut hoc die Creationem meditarentur, & Creatorem suum commemorarent. 2. Ut discant esse sancti, prout Deus Sanctus est, observando *diem septimum cultui divino sacrum*. 3. Ut à Deo discant esse misericordes, eandemque otii libertatem servis concedere, quam & hi adepti sunt per liberationem a servitute. Sic enim dicit Dominus, *Deut.* 5. 14. *ut quiescat servus tuus & ancilla tua sicut & tu.* Ubi *secundum Memento* huic præcepto addit, Et *e memineris*, inquit ille, *te servum fuisse in terra Ægypti, & Dominum Deum tuum eduxisse te inde manu forti & brachio extenso, idcirco tibi præcipit Jehova Deus tuus ut observes diem Sabbathi.* Sic idem Deus qui creavit mundum, illos eduxit de terra *Ægypti*.

e Deut. 5. 15.

Q. *Num eundem ipsum diem sanctificamus nos?*

R. Non, sed primum hebdomadis diem sacrum habemus, diem, in quo Christus à mortuis resurrexit.

Q. *Num*

Q. Did Christ arise from the Grave on the first day of the Week?

A, *Scripture manifests it. For we read that* when Jesus was risen early, the first day of the week, he appeared first to Mary Magdalen. S. *Mark* 16.9.

Q. Is this agreeable to Gods command?

A. *Though it be not agreeable to the letter, it fails not of the meaning. Though we keep not the* seventh day, *we keep* one of the seven, *which imitates Gods rest after our six days labour. And an hard matter it is to prove, that God gave over sending Manna upon the* seventh day *of the week: and yet that day the People rested.*

Q. From that time, when God commanded the *seventh day*, is it lawful for man to alter the day?

A. *A less blessing gives way to the greater,* Creation *to* Redemption. *Besides, we know that shadows and figures were to vanish when Christ came. But the* Sabbath *was a* shadow, Col. 2. 16, 17, *it was therefore to vanish, when our Saviour had actually accomplished what was prefigured by the* Sabbath. *The Apostles therefore after our Saviours Resurrection, made the first day of the week the* day of rest; *as appears S.* Joh. 20.16. 1 Cor. 16.2. Apoc. 1.10.

Q. Did the Apostles command us to keep this day?

A. No; *but we according to Saint* Pauls *rule imitate the* Apostles; *knowing, that they were guided by the Spirit of God. The* Apostles *began to keep this day, the first day of the week: and the Church of God hath done so ever since. The* practice of the Apostles is a sufficient warrant.

Q. Is

Q. *Num Christus è sepulchro surrexit primo hebdomadis die?*

R. Clare docet Scriptura. Legimus enim, *cum Jesu resurrexisset manè primo die hebdomadis, apparuit primum Mariæ Magdalenæ*, Marc. 16. 9.

Q. *Num hoc videtur congruum mandato divino?*

R. Etiamsi non ita sonet ad literam, sensu tamen absonum non est. Etiamsi non observamus *diem istum septimum*, unum tamen *de septem* observamus: quod imitatur divinam quietem post opus suum hexameron. Nam facilé probari potest Deum cessâsse die hebdomadis septimo ab immittendo Manna, quanquam isto die quievêrunt Populus.

Q. *Ab eo tempore, quo Deus diem septimum constituit, num hominum licitum est alium substituere?*

R. Beneficium minus majori cedere debet, *Creatio Redemptioni*. Præterea hoc novimus, formas & figuras evanidas fore *adventante Christo*. *Sabbathum* autem *umbra* erat, *Col.* 2. 16, 17. Ergo evanescere debuit, cum Salvator noster actu perfeciſſet quod per Sabbathum præfigurabatur. Apostoli itaque post Salvatoris nostri resurrectionem primum diem hebdomadis substituerunt pro die quietis, ut liquet ex *Joh.* 20. 26. 1 *Cor.* 16. 2. *Apocalyp.* 1. 10.

Q. *Apostoli ne mandârunt hunc diem observare?*

R. Non; Sed nos secundum [a] regulam *Sancti Pauli*, Apostolos imitamur, pro comperto habentes illos à Spiritu Sancto instructos esse. Apostoli diem hunc inceperunt observare, nimirum primum hebdomadis diem, & Ecclesia Dei hactenus eundem observavit. Apostolorum autem praxis sufficiens videtur authoritas ad hunc diem stabiliendum.

[a] 1 Cor. 11.

Q. *An*

Q. Is it lawful to do no manner of work on this day?

A. *Not the works of our Trade or Vocation, to make a gain thereby. But upon that day we may do works of neceſſity, and works of charity.*

Q. How prove you this?

A. *By our Saviours Doctrine and Practice.* 1. *By his doctrine; for he juſtified by Scripture,* that it was lawful for his Diſciples on the Sabbath day, to gather ears of Corn, and eat them. *And that it is as lawful for us,* to pull our Ox or Als out of a Ditch on the Sabbath day, *This for works of neceſſity. And for works of Charity, or Mercy, he juſtifies them by his own practice.* On the Sabbath day he healed the withered hand; *as alſo* the man ſick of the Palſie. On this day he opened the eyes of the blind. *And not onely ſo, but he gives us direction for the future, aſſuring us that* The Sabbath was made for Man, and not Man for the Sabbath.

Q. Which is the fifth Commandment?

A. *Honour thy Father and Mother,* &c.

Q. Who are meant by *Father and Mother?*

A. I. *Our natural Parents.* II. *The* King *and his Miniſters: that is, all ſuch as are placed in authority by the* King. III. *All my Governours,* Teachers, Spiritual Paſtors and Maſters. *And in the laſt place,* all my Betters.

Q. Of natural Parents there is no queſtion; but is the *King* my *Father?*

A. *The* King *ſtile hath ever been* the Father of his Country; *as to put us in mind of our filial duty, and him of the Fatherly and tender affection he ought to bear to his Subjects. And are not* Kings and Queens *called, the* nurſing Fathers and nurſing Mothers *of the Church? To ſignifie to us, who are*

the

Q. *Annon libitum est opus aliquod facere in hoc die?*

R. Non licet versari circa artis aut vitæ negotia, ut per hæc lucrum indipiscamur. In eo tamen die necessaria, aut charitatis opera peragere licitum est.

Q. *Quomodo hoc constat?*

R. A Salvatoris nostri tum doctrina tum praxi. 1. Ab illius doctrina: nam è scripturis asserit, quod a *licitum esset discipulis suis Sabbatho spicas vellere & edere*; & quod æquè licitum esset b *extrahere bovem aut asinum nostrum è puteo die Sabbathi.* Hoc pro operibus necessariis: Jam autem quoad opera charitatis aut misericordiæ, ea justificat per praxin propriam. c Die Sabbathi *restituit manum aridam, etiam* d *paralyticum*; e hoc die *aperuit oculos cæci*: neque hoc tantum, sed de futuro nos instruit, asserendo f *Sabbathum factum esse propter hominem, non autem hominem propter Sabbathum.*

a Matt. 12. 1, 2.
b Luc. 14. 5.
c Mar. 12. 13
d Luc. 14. 4.
e Joh. 9. 15.
f Mar. 2. 27

Q. *Quod est mandatum quintum?*

R. *Honora patrem & matrem tuam*, &c.

Q. *Qui sunt intelligendi* per Patrem & Matrem?

R. Primùm Genitores nostri naturales. 2. Rex cum ministris suis *i. e.* quos rex authoritate communivit. 3. Omnes qui in me imperium habent, *institutores, pastores, spirituales & magistri*; & ultimo *omnes majores mei.*

Q. *De genitoribus dubium nullum. Sed an Rex etiam pater meus est?*

R. Inter titulos Regios semper inseritur, quod sit g *Pater patriæ*: ut nos simus memores officii nostri filialis, & ille amoris paterni & charitatis erga suos subditos. An non h *Reges & Reginæ* dicuntur *nutritii & nutrices Ecclesiæ?* Ut nobis innotescat, qui sunt Filii Ec-

g *Pater patriæ.*
h Isa. 49. 23.

the Sons of the Church, what they are to us, and how we ought to behave our ſelves towards them.

Q. How ought we to *honour the King?*

A. *As Gods Subſtitute and immediate Vicegerent: for* on the Lords throne he ſit, to be King for the Lord thy God. *So then he is next to God, and leſs then God onely.*

Q. Wherein doth this honour conſiſt?

A. *In fearing to diſpleaſe him; in obeying him, in reverencing and loving him; in giving him what ever is due to him by the Law of Nature, the Law of God, and the Law of the Land.*

Q. How far forth muſt we *obey the King?*

A. *So far forth as he commands nothing that is contrary to the Law of Nature, or the Law of God.*

Q. May the King command what is evil?

A. *He ought not. If he do,* we muſt obey God, and not Man. *But though he may not command us to do that, which in it ſelf is evil, or unlawful, yet he may prohibit ſome things, that in themſelves are lawful and honeſt, though they ſeem neceſſary for the preſervation of a Common-wealth. And this prohibition we are to obey.*

Q. How prove you this?

A. Jonadab *commanded the* Rechabites *his ſons, that neither they, nor their children ſhould* 1. drink Wine *for ever: and that they ſhould neither* 2. build Houſe, *nor* 3. ſow Seed, *nor* 4. plant Vineyard, *nor* 5. have any. *We know that in themſelves all theſe things are lawful and honeſt; and yet they obeyed the voice of their Father* Jonadab, *in forbearing theſe. And God commends them and rewards them for it: for his promiſe to them is this,* Becauſe ye have obeyed the commandment of *Jonadab* your Father, and kept all his

clesiæ, & quid hi ad nos, & quomodo nos gerere debemus erga illos.

Q. *Quomodo Rex à nobis honorandus?*

R. Tanquam à Deo ordinatus, ac immediatus illius vicem gerens. a *Collocavit enim illum in solio suo Regem pro Domino Deo tuo.* Proximus itaque Deo est, & solo Deo minor. a 2 Chro. 9. 8.

Q. *In quibus rebus honor iste videtur consistere?*

R. In b metuendo ne ipsi displiceamus; c in obsequendo, venerando, & illum amore prosequendo; omniáque ipsi solvendo, quæcunque ei jure naturæ, jure divino aut municipali debentur. b Prov. 20. 2. &c. 24. 21. c 1 Pet. 2. 15. Rom. 13. 5, 6.

Q. *Quousque obedire Principi tenemur?*

R. Eousque quòd ne quid præcipiat adversus legem naturæ, aut verbum Dei.

Q. *Num Regi licitum est, imperare illicita?*

R. Non est licitum. Sed si imperet; d *obedire oportet Deo potius quam hominibus.* Tametsi verò Rex mandare non debet id quod in se malum aut illicitum est, quorundam tamen usum interdicere potest, quæ in se licita & honesta sunt, etiamsi ad Reipublicæ salutem videantur necessaria. Hanc autem interdictionem tenemur observare. d Act. 5. 29.

Q. *Quo modo hoc probas?*

R. e *Jonadab* interdixit Recabæis filiis suis 1. Ne ipsi aut illorum filii *vinum biberent* unquam. 2. Nec *domum ædificarent*, nec 3. *semen sererent*, nec 4. *vineam plantarent*, nec 5. *sibi haberent.* Notum est hæc omnia suâ natura & licita esse & honesta. Hi tamen f auscultabant voci *Jonadab* patris sui, ab iis omnibus abstinendo, quæ ipsis prohibuit. Quapropter Deus non tantum laudat, sed eos remuneratur, promisit enim iis, g *Eò quòd auscultâssis præcepto* e Jer. 36. 6, 7. f Ibid. v. 8. g Ibid. v. 19. 20.

his precepts, and done according to all that he hath commanded you, *Jonadab* the Son of *Rechab* shall not want a man to stand before me for ever. *And the King hath an higher power over us than our Parents have.*

Q. Are you sure of this?

A. This is learned by daily experience. If my Father command me one way, and the Kings Officer another, I must obey the Kings Officer, and not my Father. The reason is, because as I am subject to my Father, so is my Father subject to the King. The King therefore may punish my Father for his countermand, and me for obeying it. Indeed my Father is but the Father of a Family, but the King is the Father of all his Countrey; that is, of all the Families in his Dominions: He hath therefore Power both over me and my Father. Besides the King hath the Power of the Sword, of Life and Death: Which a Father hath not. For if my Father kill me, the King ought to question him, and to execute justice upon him for this wicked Fact.

Q. May no man controul or forbid what the King commands?

A. Surely no: for the King is supreme, *the highest Power under God. All other Civil Powers are to be obeyed so far forth* as they are sent by the King, *as they have Authority from him, and no further. To be otherwise taught, is but to be trained up to Rebellion. For the King is not onely the Fountain of Honour, but the Fountain of all Civil Power, within his Dominions; as the Apostles justifie,* Rom. 13.1. 1 Pet. 2.14.

Q. But suppose the King command that which is utterly unlawful, and contrary to Gods Word, may we disobey?

A. Disobey

Jonadab *patris vestri, & observâstis omnia ejus mandata, facitis omnino prout ille vobis præcepit, Jonadab filio* Recabi *non deerit vir, qui coram me stet omnibus temporibus.* Regis autem super nos potior est quàm parentum authoritas.

Q. *Num hoc certum est?*

R. Hoc quotidiana nos docet experientia. Nam si patris imperium hâc me cogat, rex autem illac, regi potius obediendum, quam patri. Ratio evidens est; sicut enim ego Patri, sic Pater Regi subditus est: forsan etiam ego & Pater à rege plectemur; ille quia contraivit Regis mandato, ego quod Patri potius quàm Regi auscultavi. Pater meus, tantum paterfamilias est, Rex autem *Pater patriæ, i. e.* omnium sub illius ditione familiarum, exercet itaque dominium supra me & Patrem meum. Porrò Rex a gladii jus habet, vitæ necisque; Pater meus non ita. Nam si me Pater occidat, Princeps tenetur ad inquirendum de eo, & etiam ad ulciscendum tam indignum facinus. a Rom. 13. 4

Q. *Neminem ne oportet Principem redarguere, aut illius mandatis adversari?*

R. Revera non, b *Rex enim supremus est*, ipsi Deo proximus. Reliquæ humanæ ordinationes eatenus obtemperandæ, quatenus ab illo suam derivant authoritatem, nec ulterius. Qui aliter instructus, ad seditionem moliendam eruditus est. Rex enim non solum honoris fons, verum etiam potestatis civilis omnis intra suos principatus est. Prout docent Apostoli, *Rom.* 13. 1. *1 Pet.* 2. 14. b 1 Pet. 2. 13 lb. v. 14.

Q. *Quòd si Rex mandaverit, quod penitus illicitum est & Dei verbo contrarium, num resistere oportet?*

A. *Disobey him we may, to obey God. That is, we must prefer Gods command before the Kings. And this cannot justly be called disobedience, but obedience; since* we obey the higher Powers, *namely God,* from whom he hath this power.

Q. And may we *resist* in this, or such like cases?

A. *We may not; since that God, who hath charged* obedience *upon us, hath forbidden* resistance *upon pain of* damnation.

Q. What is to be done in these straits?

A. *When we may not submit to the command injoined, we must submit to the penalty inflicted. Thus did the Apostles of* Christ, *and thus must we.*

Q. What if the King be a Tyrant, or Persecutor of the Orthodox Faith?

A. *Yet we must submit, as is prescribed. After this manner the Apostles and their Scholars submitted to* Nero, Domitian, Julian, *&c.*

Q. What is due to the King by the Law of God?

A. *Subjection, Reverence, Tribute, Custom, Fear and Honour. And no humane Law can take these, or any of these from him, since* the Divine Law is the Supreme Law, *and every Law is void, as soon as made, that is contrary to this Law. And hence it is, that we are commanded to obey Princes* for the Lords sake, for Conscience sake, and upon pain of Damnation.

Q. Why is God so careful of Kings?

A. 1. *Because they are his Substitutes, and represent his Majesty.* 2. *Because they are* Gods Anointed. 3. *Because in disposing Favours, and dispensing Justice, they cannot but draw much envy upon themselves.* 4. *Because the King is* worth

ten

R. Jussa ipsius detrectare fas est, ut Deo præstemus obsequium. Hoc est, mandata Dei, Regis mandatis anteponere debemus, neque inobedientia justè hoc dici debet, sed obedientia. *Cum subditi* a *simus potestatibus supereminentibus*, viz. Deo, *à quo potestas regalis derivatur.*

a Rom. 13. 1

Q. *At in his aut similibus obsistere debemus?*

R. Nullo modo; quia idem Deus, qui nobis præcepit obedientiam, b resistentiam prohibuit sub pœnâ condemnationis.

b Ib. v. 2. *Non resistit quod subjectum est.*

Q. *Quid faciendum est hisce in angustiis?*

R. Quando non possumus legibus latis submittere, pœnam illatam patienter subire debemus. Sic *Christi* Apostoli, sic etiam nos.

Aug. de verâ Relig. c. 35.

Q. *Quid si Rex sit Tyrannus, aut Persecutor fidei Orthodoxæ?*

R. c Illi tamen parendum est, ut præscriptum est; Hunc in modum Apostoli, & eorum discipuli submiserunt se *Neroni*, *Domitiano*, *Juliano*, &c.

c *Magistratibus ex animo deferendus est honor, etiam tyrannis. Beza in Act. 23.*

Q. *Lege divina quid Regi debitum?*

R. d Subjectio, reverentia, e tributum, vectigal, f timor, g honor. Neque lex ulla humana hæc aut ex his unum ipsi subtrahere potest. Quoniam lex divina, lex suprema; & lex omnis, quam primum lata est, si huic repugnet, omnino nulla est. Hinc est quod tenemur Principibus obedire *propter* h *Dominum*, propter i *conscientiam*, & *sub* k *pœna condemnationis.*

d Rom. 13. 1
e Ib. v. 6, 7.
f Prov. 24. 21.
g 1 Pet. 2. 15.
h 1 Pet. 2. 13.
i Rom. 13. 5.
k Ib. v. 2.

Q. *Quare Deus videtur tam sollicitus de Regibus?*

R. 1. Quia à l Deo ordinati sunt, & illius imaginem gerunt. 2. m Quia *Christi* sunt *Domini*. 3. Quia n in conferendis honoribus & justitiâ distribuendâ non possunt non sibi multorum invidiam comparare. 4. Quia Rex o *potior est decem*

l 2 Cor. 9 8.
m Thren. 4. 20.
n 1 Pet. 2. 17.
o 2 Sam. 4. 1. 3.

ten thousand of *the best of us. And yet when the People spake this of* David, *there were brave men among them*, viz. Ittai *the* Gittite, *and* Joab *and* Abishai, Davids *own Sisters sons; men of great birth and power, eminent for vertue, and the chief Commanders of his Host.*

Q. How ought we to honour our Parents.

A. *By loving, reverencing, and succouring them in their necessities; since under God they are the Authors of our Being, and breeding, and preservation; not because we have need of them, but because they are our Parents.* Honour THY FATHER, *not because he is great, or rich, but because he is thine. Thus* Solomon, *though a mighty Monarch*, 1. *rose up to meet* Bathsheba his Mother, *and* 2. bowed himself unto her, *and* 3. caused a seat to be set for her, *and* 4. placed her on his right hand. *S.* Pauls *advice therefore is, that* we learn to shew Piety at home, and to requite our Parents, *and his charge is, that* Children obey their Parents in all things. *And reason good*, for these duties are well pleasing unto the Lord.

Q. How ought we to honour our Masters?

A. By obeying them in all things; not with eye-service, as men-pleasers, but in singleness of heart, fearing God.

Q. The Scriptures are very mindful of the duty of Children and Servants, but are they silent of Parents and Masters?

A. *They are not: Of Parents and Masters in general they say thus*; He that provides not for his own, is worse than an Infidel. *And in particular to each of them thus:* Ye Fathers, provoke not your Children to wrath, but bring them up in the nurture and admonition of the Lord. Ye Masters give unto

decem mille subditorum suorum, etiam optimorum. Erant tamen, cum hoc de *Davide* dictum est, in populo multi viri inclyti, viz. a *Itthaius Gitthæus*, b *Joab* & *Abiscaius filii* sororis *Davidis*, viri optimè nati, dynastæ, virtute clari; & primarii ordinis inter milites.

a Ib.v.2.
b 1 Chr.2.16 2 Sam.18.2.

Q. *Quomodo Parentes honorandi?*

R. Amando, reverendo, ac illorum necessitatibus suppetias ferendo. Quia Deus per hos nobis largitur vitam, victum, & vitæ conservationem. Non quia nobis sunt usui, sed quia parentes nostri sunt. *Honora patrem*, non quòd nobilitate pollet aut opibus, sed quòd tuus est. Sic c *Solomon* etiamsi Monarcha invectissimus, 1. *assurrexit ut obviam iret* Bathshebæ *matri suæ*, 2. *incurvavit se coram eâ*, 3. *Solium ei apponi jussit*, 4. *collocavit eam ad dexteram suam*. Consilium itaque Divi *Pauli* hoc est, d *ut discamus priùs in propriam domum pietatem exercere & vicem rependere parentibus*; & illius mandatum hoc est, e *Filii auscultate parentibus in omnibus*. Ratio est quod f *hoc Domino complacitum est*.

c Reg.2. 19.
d 1 Tim.5.4.
e Col.3.20.
f Ib. & Tim.5.14.

Q. *Quomodo Domini nostri sunt honorandi?*

R. g *Auscultando eis in omnibus, non obsequiis ad oculum exhibitis, ut qui hominibus placere student, sed cum simplicitate cordis, timentes deum.*

g Col.3.22.

Q. *Scripturæ videntur admodum memores officii filiorum ac servorum. Num vero silent de officiis Parentum ac Dominorum?*

R. Non. De parentibus & dominis ita loquuntur communiter, quod h *si quis suis non provident, infideli est deterior*. Separatim, autem de utrisque sic, i *Vos patres ne provocate liberos vestros ad iram, sed nutrite eos in disciplinâ & admonitione Domini*. k *Vos domini, jus & æquum servis*

h 1 Tim.5.8.
i Eph.6.4.
k Col.4.1.

unto your Servants that which is just and equal, knowing that ye also have a Master in Heaven.

Q. What saith the Scripture concerning *spiritual Pastors and Masters?*

A. *It calls them* the Salt of the Earth, the Light of the World, the Angels of God, the Ministers of Christ, and Stewards of the Mysteries of God, Fathers in Christ, *and* Labourers together with God. *And the People are* Gods Husbandry, *whereon they are to spend their labour.*

Q. What requital are we to make them for these their pains?

A. Let him that is taught in the Word, minister unto him that teacheth, in all good things. FOR AS THEY THAT WAIT UPON THE ALTAR, are partakers with the Altar; EVEN SO HATH THE LORD also ORDAINED, that they which preach the Gospel, should live of the Gospel. *Besides* St. Paul *commands us to* Remember our Guides, who have spoken unto us the Word of God, whose Faith he enjoins us to follow: *as also to* obey them, and submit our selves unto them, for they watch for our Souls. *And again*, Let those Presbyters, *or Elders*, that rule well, be counted worthy of double honour; especially they who labour in the Word and Doctrine.

Q. What saith the Scripture generally of our Betters?

A. *We must reverence them, and* rise up to the hoary headed; *We must* entreat the elder men as Fathers, the elder women as Mothers; and honour Widows, that are Widows indeed. *We have* Moses for an example, *who* did obeysance to *Jethro* his Wifes Father.

Q How

servis præstate, ut qui sciatis vos quoque habere Dominum in cœlis.

Q. *Quid præcipit Scriptura de pastoribus Spiritualibus & magistris?*

R. Hos vocat a *sal terræ, mundi lumen, Angelos Dei,* b *Christi ministros, mysteriorum Dei dispensatores,* c *patres in Christo,* d *Dei administros.* Populum autem, *Dei agriculturam,* cui hi laborem suum impendere debent.

a Mat.5.
b Ib.v.14.
c Mal.2.7.
d 1 Cor.4.1.
Ib.v.15.
1 Cor.3.

Q. *Quid illis retribuendum pro tantis laboribus?*

R. e *Communicet ille qui instituitur in sermone, cum illo qui illum instituit, omnia bona. Nam ut* f *bi qui altari assident, cum altari participant: ita constituit Dominus ut qui evangelium annuntiant, ex evangelio vivant.* Præterea Sanctus *Paulus* nos jubet g *memores esse ductorum nostrorum, qui loquuti sunt nobis Dei sermonem quorum fidem imitari debemus;* h & etiam ut *his obediamus & obsecundemus, quoniam excubias agunt pro animabus nostris.* Iterumque i *Presbyteri illi aut seniores qui bene præsunt, duplici honore digni habentur, præsertim bi qui laborant in Sermone ac Doctrinâ.*

e Gal.6.6.
f 1 Cor.9.13
g Heb.13.7.
h Ib.v.17.
i 1 Tim.5.
17.

Q. *Quid dicit Scriptura generatim de majoribus nostris?*

R. l Illos oportet revereri, *& coram capite cano assurgere.* m *Seniores decet hortari tanquam patres, mulieres autem natu grandiores, tanquam matres;* n *Honorare viduas quæ verè viduæ sunt.* Exemplum habemus in *Moyse,* o *qui coram Jethro socero suo incurvavit se.*

l Lev.19.32.
m 1 Tim. 5.
1,2.
n Ib.v.3.
o Exod.18.7

Q. *Qui*

Q. How comes it to paſs, that *Father* and *Mother* are named, but not the King, nor any of the reſt?

A. *Becauſe in the* Father *and* Mother *there is* 1. *Age.* 2. *Place.* *and* 3. *Wiſdom to inſtruct, and* 4. *Power to command and controul. In them God at firſt ſetled all that power, which ſince is derived from them to our Governours, according to their ſeveral places and degrees.*

Q. Which is the ſixth Commandment?

A. Thou ſhalt do no murther. *Wherein not onely actual murther, but the reſolution or deſire to do it is condemned. Yea all cauſleſs and unbridled anger is forbidden: for our Saviour ſaith, that* Whoſoever is angry with his brother without cauſe, ſhall be in danger of Judgment. *And ſo S.* John, Whoſoever hateth his brother is a murtherer. *The unjuſt Judge alſo is in the ſame Predicament; for* curſed is he that takes a reward, *or bribe,* to ſlay an Innocent perſon.

Q. The ſeventh Commandment?

A. Thou ſhalt not commit adultery. *In which words not onely the act, but all inordinate affections and deſires, or any thing tending thereto, is forbidden. For S.* Paul *forbids* Chambering and Wantonneſs. *And our Saviour profeſſeth, that* Whoſoever looketh on a Woman to luſt after her, hath committed adultery with her already in his heart.

Q. The eighth Commandment?

A. Thou ſhalt not ſteal. *Wherein not onely* Theft, *but* Oppreſſion, Extortion, *and* Couſenage *are forbidden. And to this commandment, I conceive belongs that curſe,* Deut. 27. 17. Curſed is he that removeth away the mark of his Neighbours Lands, *either by Meer-ſtones,*

Evi-

Q. *Quî fit quòd patres & matres nominantur, non autem Rex aut alius quisquam?*

R. Quoniam in *Patre* & *Matre* est, 1 Ætas, 2. Honor, 3. Scientia ad docendum, ac 4. Jus imperii & inspectionis. In his primariò Deus fundârit, eam omnem potestatem, quæ post delata est ad gubernatores nostros, ordine vel gradu distinctos.

Q. *Quod est mandatum sextum?*

R. *Non occides*, quo non solum homicidium actuale, sed propositum aut animi propensitas ad illud patrandum condemnatur. Imò omnis temeraria aut effrænata ira interdicta est. a *Quicunque*, inquit Salvator noster, *iratscitur fratri suo temerè, reus est judicii.* Et Sanctus *Johannes*, b *Quicunque fratrem suum oderit, homicida est.* Judex etiam iniquus eodem versatur in periculo. Quoniam c *Maledictus est qui pretium accipit, aut munus ad innocuum cæde percutiendum.*

a Mat. 5 22.
b 1 Joh. 3. 15
c Deut. 27. 25.

Q. Mandatum septimum?

R. *Non Mœchabere.* Quibus verbis non solum factum; sed & omnes affectus inordinati & illicitæ concupiscentiæ, aut horum illecebræ damnantur. Interdixit enim Sanctus *Paulus* d *cubilibus & lasciviis.* Et Salvator noster affirmat, quod e *quicunque aspexerit mulierem, ut eam concupiscat, jam adulteravit eam in corde suo.*

d Rom. 13. 13.
e Matth. 5. 28.

Q. *Mandatum octavum?*

A. *Non furtum facies.* Quo præcepto non tantum ipsum *Furtum*, sed *omnis* f *Oppressio*, g *Extortio*, h *Fraudulentia interdicuntur.* Ad hoc etiam præceptum videtur illud maledictum pertinere, *Deut.* 28. 17. *Maledictus qui removet terminum Proximi sui*, sive notetur per lapides termi-

f Lev. 25. 39, 46.
g 1 Cor. 6.
h 1 Thess. 4. 6.

Evidences, Records, or the like; for this is couſenage *at the leaſt.*

Q. The ninth Commandement?

A. Thou ſhalt not bear falſe witneſs againſt thy neighbour. *In judgment we may not, without queſtion. Indeed in our ordinary communication it is dangerous for any man to ſcandalize, or ſlander his neighbour. They that do ſo, ſhall have no place in the Kingdom of God,* 1 Cor. 6. 10. *Neither may we* lie; *ſince the Lord will deſtroy him that doth ſo. To this command belong thoſe two imprecations;* Curſed is he that letteth in Judgment the right of a Stranger, of the Fatherleſs and Widow. *And,* Curſed is he that ſmiteth his neighbour ſecretly.

Q. Who is my Neighbour?

A. *Not onely thoſe who are of our Kindred, or ſuch as are near us by acquaintance, or habitation, or Country: but even thoſe that are of another Nation or Religion: as our Saviour manifeſts in his Parable of the* Jew *and* Samaritan, Luc. 10. 13. &c.

Q. We are now come to the laſt, tell me that.

A. Thou ſhalt not covet thy Neighbours houſe, &c. *This laſt takes away all evaſion from thoſe, who conceive onely actual adultery and actual theft to be ſin. For if ſin be a breach of Gods Law, then is it ſin to covet, or luſt after that which is none of mine. Thus this precept teacheth us to reſiſt all evil motions, and to root out all luſts and covetous deſires, that ſo they may never break forth into Rebellion againſt God, and bring the ſecond death upon us.*

Q. Art thou able to keep theſe Commandments?

A. Of

terminales, teſtimonia, libellos conſcriptos, aut per his ſimilia; hæc enim omnia ad minimum *fraudes* ſunt.

Q. *Mandatum nonum.*

R. *Non dices falſum teſtimonium contra Proximum tuum.* In litigiis proculdubio fieri non debet: in colloquiis familiaribus periculoſum eſt cuiquam Proximum calumniari, aut huic obloqui. Ejuſmodi enim *regni Dei hæreditatem nequaquam poſſidebunt.* 1 *Cor.* 6. 10. Neque *mentiri* debemus; a *Mendaces enim Deus perdet.* Huc pertinent duæ iſtæ maledictiones, b *Maledictus qui pervertit jus peregrini, pupilli, aut viduæ,* & c *Maledictus qui Proximum ſuum clam cædit.*

a Pſal. 5. 7.
b Deut. 27. 19.
c Ib. v. 24.

Q. *Quis mihi Proximus?*

R. Non illi ſolum qui conſanguinei ſunt aut Proximi familiaritatis frequentiâ, aut habitatione, aut natione: Sed ii etiam qui alienæ à nobis ſunt gentis aut Religionis. Prout declarat nobis Salvator noſter in parabola *Judæi & Samaritani,* Luc. 10. 30.

Q. *Ad ultimum jam deventum eſt, illud repete.*

R. *Non concupiſces domum proximi tui,* &c. Hoc ultimum omnem ab iis tollit excuſationem, qui opinantur nullum eſſe homicidium, aut furtum præter id quod actuale eſt. Nam ſi peccatum ſit legis tranſgreſſio; tum peccatum eſt velle aut concupiſcere id quod meum non eſt. Hoc præceptum itaque nos docet pravis omnibus motibus obſtare, omnes libidines, & avaras cupiditates eradicare: ne ſuadeant perduellis partes contra Deum agere, & nobis mortem ſecundam inferant.

Q. *Num potis es hæc mandata ad amuſſim obſervare?*

R. Viri-

A. *Of my ſelf, I am not, but* I can do all things in God that ſtrengtheneth me. *We are taught therefore at the end of each Commandment, to call upon the Lord by Prayer,* Lord have mercy upon us, and encline our hearts to keep this Law. *And after the laſt Commandment*, Lord have mercy upon us, and write all theſe thy Laws in our hearts we beſeech thee. *And I am taught* at all times to call for his ſpecial grace by diligent Prayer, *that I may walk in his Commandments.*

Q. What Prayer doſt thou chiefly uſe?

A. *The Lords Prayer.*

Q. Why is it called ſo;

A. *Becauſe our Lord* Jeſus Chriſt *made it, and commanded his Diſciples to make uſe of it, in theſe words,* When ye pray ſay, OUR FATHER, &c. *Our Church therefore,* When, *and as often as* we pray, *in publick, commands to uſe this Prayer. And we do ſo in the* beginning *of our firſt and ſecond Service; that ſo* laying this for a foundation, we may juſtly proceed to our enſuing requeſts.

Q. Why ſo?

A. 1. *In obedience to our Saviours injunction.* 2. *Becauſe it is ſo abſolute a Prayer, that it comprehends briefly, all what we may or ought to pray for.* 3. *Becauſe* it fully perfecteth whatſoever may be defective in the reſt. *And* 4. *It is obſerved, that* Tertullian *and S.* Auſtin *term it* Orationem legitimam, the Prayer which Chriſts own Law hath tied his Church to uſe in the ſame preſcript form of words, wherewith he did deliver it.

Beſides it is called the ordinary, *or uſual* Prayer, *becauſe it is uſed in all the Churches of the*

R. Viribus meis nil possum; a *at per Deum, qui me corroborat, omnia valeo.* Edocti itaque sumus sub finem cujuslibet mandati apud Deum precibus contendere, dicentes, *Domine miserere nostri, & corda nostra ad servandum hoc mandatum inclina.* Et recitato ultimo, *Domine miserere nostri, & quæsumus basce omnes leges tuas cordibus nostris inscribas.* Instructus etiam sub b *ardentissimis precibus Deum rogare, ut gratiâ suâ speciali adjutus, ejus præceptis ambulare valeam.*

a Phil. 4. 13.

b Catechismus in Liturg. Angl.

Q. *Qua oratione uterù præcipuè?*

R. *Oratione Dominicâ.*

Q. *Quare vocatur Oratio Dominicâ?*

R. Quia Dominus noster Jesus Christus eam composuit, docuitque discipulos suos orare in his verbis: c *Quando oratis, dicite, Pater noster qui es in cœlis,* &c. Ordinavit itaque Ecclesia nostra, quando & quoties publice Deum votis exposcimus, quod hanc precationem oremus; d quod facimus in officii primi & secundi principio: *ut hoc facto fundamento, justâ methodo ad reliqua desideria nostra prosequenda perveniamus.*

c Luc. 11. 2.

d *Præmissâ legitimâ & ordinariâ oratione quasi fundamento, accedentium jus est desideriorum,* Tertul. de Orat. c. 9.

Q. *Cur ita?*

R. 1. Ut Obedientiam præstemus Salvatoris nostri mandato. 2. Videtur oratio tam perfecta, quòd in se breviter complectatur ea omnia, pro quibus petere possumus aut debemus. 3. e Supplementum est eorum quæ in cæteris desunt. 4. Observatum est, quod *Tertullianus* & Sanctus *Augustinus* eam vocent orationem *legitimam*; eandem orationem, quâ Christus lege suâ Ecclesiam uti jussit iisdem ipsis, in quibus ipse verbis tradidit. Porrò vocatur f *oratio ordinaria* ac *usitata:* quia in omnibus

e Hooker Eccles. Pol. l. 5. Sect. 35. Ib.

f Tertul. de Orat. c. 9.

the Saints. And our daily Prayer, *because Christ hath taught us to use it every day, by commanding us to pray for* our dayly bread this day: *that so praying but for* this day, *we may be bound to make use of this Prayer* every day.

Q. Repeat the whole Prayer.

A. Our Father which art in Heaven, *&c. This Prayer consists of a Preface, seven Petitions, and the reason why we beg these things at his hand.*

Q. Which call you the Preface?

A. Our Father which art in heaven: *Herein we manifest, whom we pray to*; viz. *to that holy, blessed, and glorious Trinity, the Father, the Son, and the Holy Ghost: As these three Persons are but* one God, *and* one Lord, *so they are in respect of us, but* one Father. *Each person hath an equal interest in our Creation, Preservation, and Regeneration. Hence is it, that as we are created by the Father, the Son, and the Holy Ghost: so are we baptized in the Name of the Father, the Son, and the Holy Ghost. As we are baptized, so we believe; and as we believe, so we pray; in whom we believe, to them we pray.*

Q. Is not God every where, that we say, *which art in Heaven?*

A. *Every where he is without question, by his* Essence; *since* In him we live, we move, and have our being: *but in the souls of the faithful he is by his* Grace, *and in* Heaven *by his* Glory. *Hence is the* Earth *called his* Foot-stool, *and* Heaven *his* Throne. *We confine him not to* Heaven, *but we name* Heaven, *as the place where his Glory is most eminent, where our Saviour is said to sit at his right hand, the Angels to attend him, and the Souls of the Saints departed have the fruition of Joy and Glory.*

Q. Why

ſanctorum Eccleſiis uſurpatur; Et a *oratio quotidiana*, quia nos docuit Chriſtus eâ uti aſſiduè, cum voluit nos petere *panem noſtrum quotidianum da hodie*: ut pro *hoc tantum die* petentes, obligemur ad quotidianam hujus orationis repetitionem.

a Oratio quotidiana fidelium. Aug. Enchirid. c. 17.

Q. *Repete totam orationem.*

R. *Pater noſter qui es in Cœlis*, &c. Hæc oratio conſtat è præfatione, b ſeptem petitionibus, & ratione cur ab eo hæc petimus.

b Hooker Eccleſ. Pol. 5. Sect. 35. Septem petitiones continere Dominica videntur oratio. Aug. Enchirid. c. 115, & de Ser. Dom. in Monte, l. 2.

Q. *Quam vocat Præfationem?*

R. *Pater noſter qui es in Cœlis*: Quâ manifeſtum facimus, cui ſupplicamus, viz. Sanctæ, beatæ, & excelſæ Trinitati, Patri, Filio, & Spiritui Sancto. Et ſicut hæ tres perſonæ, *unus ſunt Deus, unus Dominus*, ſic reſpectu noſtrûm, *unus Pater* ſunt. Quælibet perſona idem ſibi jus vendicat in creatione, præſervatione, regeneratione noſtrâ. Exinde eſt, quod prout creati ſumus à Patre, Filio, & Spiritu Sancto: Sic baptizati ſumus in nomine Patris, Filii & Spiritus Sancti. Prout Baptizati ſumus, ſic credimus; ut credimus ſic oramus. Quibus credimus, ſupplicamus.

Q. *An non Deus ubique eſt? quod dicimus, qui in cœlis es?*

R. Sine dubio ubique eſt, & in ſuo eſſe, ſicuti *in ipſo vivimus, movemur, & ſumus.* Sed in fidelium animabus per *gratiam* habitat, *in cœlo* autem per *gloriam*. Hinc d terra vocatur *ſcabellum pedum ſuorum*, & cœlum illius *ſolium*. Illam non cœlo circumſcribimus, ſed cœlum nominamus propter eminentiam gloriæ ejus in iſto loco. Ubi Salvator noſter dicitur ad dexteram illius ſedere, Angelos ei miniſtrare, & juſtorum animas ſeparatas gaudio & æternâ frui gloriâ.

c Act. 17. 28.

d Iſ. 66. 1.

Q. Why begin we our Prayers so?

A. 1. *To put us in mind, that our Pedegree is from* Heaven. 2. *That we may take care to behave our selves as the Children of such a* Father. *And* 3. *That the inheritance we hope for, is in* Heaven. *We are not therefore to set our minds upon earthly but heavenly things.*

Q. Who may pray thus?

A. *None but those that are baptized. In the Primitive Church the* Catechumeni, *such as were prepared for Baptism, learned it for an Instruction, or Preparation but they might not use it as a Prayer, till they were baptized. Immediately after Baptism they did, and so do we.*

The Heathen cannot say Our Father; *Our Creator, Our Lord they may. The* Jews *as* Jews, *were never taught to say* Our Father: *this Prayer is peculiar to Christians;* Our Father *he is by grace; and we his Sons by the same grace. God make us his Sons in glory.*

Q. Which is the first Petition?

A. Hallowed be thy name: *wherein we desire not, that his* Name *may be made* Holy; *we know it is so, and it cannot be otherwise. But our Prayer is, that his* Name *and his Word may be used and mentioned by us holily; that in all our actions we may honour* Our Father, *and the stock we come of, and that we may ever seek his honour and glory, and not our own. That as we bear his* Name, *so we may behave our selves as beseems his* Name, *and good Christians; not onely by worshipping him in the Church, but by our daily and hourly conversation in all places.*

Q. The

Q. *Quare ſic exordimur Petitiones noſtras?*

R. Primùm, in memoriam revocare, nobis natales noſtros de *cœlo* eſſe, 2. Ut ſedulò enitamur nos gerere, tanquam filios tanti *Patris*. 3. In cœlis eſſe quam expectamus hæreditatem. Non itaque terrena quærere debemus, ſed cœleſtia.

Q. *Qui hâc orandi formulâ uti poſſunt?*

R. Non niſi Baptizati. In Eccleſia Primitiva *a* Catechumeni. *i. e.* qui ad Baptiſmum præparati erant, didicerunt eam per modum Inſtitutionis aut preparationis: nunquam autem permiſſi ſunt eam per modum orationis repetere, donec ad Baptiſmum admiſſi. Poſt ſuſceptum Baptiſmum eam uſurpabant; ſic & nos. Infideles non poſſunt dicere *Pater noſter*; Creator noſter, Dominus noſter dicere poſſunt. Judæi ut Judæi, nunquam edocti ſunt dicere *Pater noſter*. Hæc oratio Chriſtianis peculiaris videtur. *Pater noſter ex gratia*, & per eandem gratiam nos filii ejus ſumus. Deus idem nobis largiatur ut ſimus etiam filii ſui in gloriâ.

a *Quomodo dicunt, Pater noſter, qui nondum nati ſunt (ſcilicet per Baptiſmum?) Aug. de Symbolo ad Catechum. l. 1. c. 6 & quinquag. homil. 42. Conſule Gab. Albaſpin Obſervat l. 1. c. 19.*

Q. *Quæ prima eſt Petitio?*

R. *Sanctificetur nomen tuum.* Quâ non petimus quod *nomen illius fiat Sanctum*; hoc enim *b* novimus ita eſſe, neque aliter fieri queat. At Petitio noſtra eſt ut illius nomen & verbum non ſine reverentiâ à nobis uſurpetur, aut memoretur, ut in omnibus actionibus noſtris *Patrem noſtrum* honore proſequamur debito, & genus unde orti ſumus adornemus, & nominis ſui non noſtri gloriam ſemper quæramus: Et ut ab illo denominati ſumus ita tanto nos nomine dignos geramus, atque ut veros Chriſtianos decet, non publicè tantum illum adorando, ſed ubique in quotidianâ vitæ noſtræ conſuetudine.

b Pſal. 99. 3.

Q. The second Petition?

A. Thy Kingdom come: *his* Kingdom *of grace, and his* Kingdom *of glory. That his* Kingdom of grace, *which is his Church, may so spread over the face of the whole Earth, that his Word may be preached, and believed, and obeyed in all Nations whatsoever. That his Word may bear such sway in our hearts, that the* Kingdom *of Sin and Satan being vanquished, we may behave our selves as the sincere Subjects of such a King, that so his* Kingdom of glory, *may be replenished in due season.*

Q. The third Petition?

A. Thy Will be done in Earth as it is in Heaven. *That with our Saviour each Christians Prayer may be,* not my Will, but thy Will be done, *not only in Peace, Plenty and Prosperity, but in War, in Wants, and Persecution. His* revealed Will *is the rule, whereby all our actions must be guided. Our Prayer is therefore, that we his servants may be diligent to perform this his Will on Earth, as the Angels are diligent to do it in Heaven. That we may listen to him, and be obsequious to his Will, as they are. That there may not be any dissention between our earthly and heavenly parts: but that the flesh being subject to the spirit, both may sincerely submit to his Will, and do it to the uttermost of their power. This is the direct way to his Kingdom of glory.*

Q. The fourth Petition?

A. Give us this day our dayly bread. *In this Petition* we pray unto God, that he will send us all things that be needful both for our souls and bodies. *This (as the Learned observe) is intimated unto us by this word* ἐπιούσιον, *which signifies not only* dayly, but super-substantial; *that so we might*

Q. *Quæ secunda est Petitio?*

R. *Adveniat regnum tuum.* Regnum Gratiæ & Gloriæ. Quod *regnum gratiæ*, viz. Ecclesia ita se per totum terrarum orbem extendat; ut Evangelium illius omni nationi prædicetur, & ab omnibus credatur, atque ut obsequelam ei præbeant omnes ubique gentes. Ut illius verbum ita corda nostra gubernet, quod Satanæ ac Peccati imperio debellato, nos geramus tanquam fideles hujus regis subditos, & ita *gloriæ suæ regnum* opportune repleatur.

Q. *Quæ tertia est Petitio?*

R. *Fiat voluntas tua in terris, sicut & in cœlis.* Ut cum Servatore nostro quilibet fidelis orer, *a non mea, sed tua voluntas fiat*, non modo dum res tranquillæ sunt, plenæ & prosperæ; sed etiam dum periculosæ, egenæ, adversæ. *Voluntas* illius *revelata* norma est, cui omnes actiones nostræ conformes esse debent. Desiderium itaque nostrum est, ut nos illius servi diligentes simus ad perficiendum illius voluntatem in terris, prout Angeli in cœlis. Ut huic auscultemus, & illius imperio obsequamur, sicut illi. Ut nullum sit litigium inter membra nostra carnalia & spiritualia; sed ut carne per spiritum subactâ, utrumque illius voluntati sincere submittant, & omnia pro virili faciant. Et hæc est via recta ad regnum suæ gloriæ.

a Luc. 22. 24

Q. *Petitio quarta?*

R. *Panem nostrum quotidianum da nobis hodiè.* *b* In hac Petitione *Deum rogamus ut omnia nobis, tam ad animæ, quam ad corporis salutem necessaria annuat.* Hoc *c* (ut observarunt docti) nobis insinuatur per verbum ἐπιούσιον quod non solum significat *quotidianum*, sed *super-substanti-*

b *Catechismus in Liturg. Angl.*

c *Hieron. in Matt. 6.*

might not onely remember our bodily food, but that we might have a special eye upon the food of our souls, that bread of life, the blessed Sacrament of Christs body and blood, which was daily received *in the Primitive Church by the first Christians.*

Q. The fifth Petition?

A. And forgive us our trespasses; as we forgive them that trespass against us. *Herein we make confession, that we have* trespassed *against God and his Word; we entreat him therefore, against whom we sin, to forgive us our sins.*

Q. Can God onely forgive sin?

A. *God onely* powerfully, *but the Priest* ministerially. *God hath* power *in himself and of himself to forgive sins: but the Priest hath onely a* delegated power, *neither in, nor of himself, but from God, who gave this Commission to his Apostles, and in them to their Successors;* Receive (*saith he*) the Holy Ghost; whosesoever sins ye forgive, they are forgiven, *&c.* Christ *gave them the Holy Ghost, that by his power they might remit, and retain sins.*

Q. Do Priests forgive sins absolutely?

A. *No, but conditionally, as God doth; if the person confessing* truly repent, and unfeignedly believe the holy Gospel. *God you see, forgives, but upon condition; we beg pardon but upon condition, that God would deal with us, as we deal with our Neighbours; that he would* forgive us, as we forgive them that trespass against us.

Q. Must we then expect no pardon, but upon this condition?

A. *We may not. Our Saviour saith so,* unless

ale quid. *a* Quò non tantum memores simus victûs nostri corporei, sed ut magis respiceremus animarum nostrarum cibum, Panem istum vivum sanctissimum, scil. corporis & sanguinis *Christi* Sacramentum, *b* quod à Primævis Christianis in Ecclesiâ Primitivâ quotidie recipi solitum est.

a *Spiritualiter potius intelligamus. Christus enim panis noster est, &c.* Tertul. *de Orat. c.6.*

b *Eucharistiam quotidie ad cibum salutis accipimus. Cypr. de Orat. Dom. n.48. Aug. de Ser. em in Monte l. 2.*

Q. *Petitio quinta?*

R. *Et remitte nobis debita nostra, sicut & nos remittimus debitoribus nostris.* In hâc confitemur nos in Deum peccâsse & mandata ejus violâsse. Illum itaque rogamus in cujus conspectu peccavimus, ut nobis peccata nostra condonet.

Q. *Num Deus solum remittit peccata?*

R. Deus solùm *absolutâ & plenâ potestate*; Sacerdos autem *virtute Officii*. Deus potestatem habet *in se* & *de se* peccati condonandi. Sacerdos autem potestatem habet tantum ab eo delegatam, non *in* vel *de se*, sed à *Deo*, qui hanc potestatem dedit Apostolis suis & in iis illorum Successoribus. *c Accipite*, inquit, *Spiritum Sanctum & quorum remiseritis peccata, eis remittuntur*, &c. Christus illis Spiritum Sanctum dedit, ut illius virtute peccata remitterent aut retinerent.

c Joh. 20. 23.

Q. *Num Sacerdotes absolute peccata remittunt?*

R. Minime: sed ut ipse Deus, sub conditione; nempe si confitentes verè pœnituerint, & sacro-sancto Dei Evangelio non fictè crediderint. Deus, ut vides, condonat, at sub lege; Nos veniam rogamus, sed eâ lege, quòd Deus idem tibi, quod tu proximo feceris: Ut *nobis remitteret debita nostra, sicut & nos remittimus debitoribus nostris.*

Liturg. Ang. in Absolutione.

Q. *An remissio igitur nulla nobis est expectanda nisi hac lege?*

R. Nequaquam. Servator enim noster inquit,

less ye FORGIVE ONE ANOTHER FROM THE HEART, your heavenly Father will not forgive you. *That is, unless ye be ready to forgive your trespassers, when they crave pardon of you, look for no pardon at my Fathers hands, when ye beg forgiveness of him:* for the same measure ye mete, it shall be measured to you again.

Q. The sixth Petition?

A. And lead us not into temptation.

Q. Can God *tempt us?*

A. *He cannot; the Scripture is plain.* Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, NEITHER TEMPTETH HE ANY MAN. But every man is tempted, when he is drawn away of his own lust, and enticed.

Q. Cannot God be the Author of Sin?

A. *He cannot: for* He hath no pleasure in wickedness: *but* the ungodly, and him that delighteth in wickedness, doth his soul abhor. *It is therefore accounted* most detestable Sacriledge, to make God the Author of Sin.

Q. What pray we against in this Petition?

A. *Against Gods heavy wrath and censure; namely, that he would not punish one sin with another: For the latter sin is oft a punishment of the former: as* Judas *his murthering himself, was a punishment of his treason. We beseech God therefore, as our Forefathers had wont to speak,* not to suffer us to be led into temptation, *much less to be overcome thereby. Since the withdrawing of his grace, is, as it were a* leading or *letting* us into temptation: *so prone we are to sin, if God withhold us not.*

Q. Which is the last Petition?

A. But

quit, a *Nisi remiseritis quilibet suo fratri ex animo, Pater vester cœlestis vobis lapsus vestros non remiserit, i. e.* b nisi proclives sitis ad remittendum debitoribus vestris, veniam à vobis petentibus, ne expectetis à Patre meo, cum a b illo veniam rogaturi estis. c *Eâdem enim mensurâ quâ metimini, vobis contra metietur.*

a Matth. 18. 35.
b *Aug. Enchirid. c. 73, 74.*
c Luc. 6. 38.

Q. *Petitio sexta?*

R. *Et ne nos inducas in tentationem.*

Q. *Utrum Deus nos tentat?*

R. Nequit. Apertè enim loquitur Scriptura, d *Nemo dicat, quando tentatur, à Deo tentor. Nam Deus non tentatur à malo, neque quenquam tentat* e *sed unusquisque tentatur, dum à propriis cupiditatibus abstrahitur aut inescatur.*

d Jacob. 1. 13, 14.
e Psal. 5. 4.
f Psal. 11. 6.

Q. *An non Deus peccati Author esse potest?*

R. Non potest. e *Non enim delectatur improbitate;* sed f *improbos & qui operantur iniquitatem odit ipsius anima.* g *Habetur itaque* h *pro sacrilegio execrabili, Deum dicere peccati authorem.*

Deum mali aliquid non potest velle. Aug. Ep 180
g *Illo sacrilegio, quo statuitur Deum esse peccati authorem, mihi detestabilius nihil occurrit. Aug. de Ord. l. 2. c. 7.*

Q. *Quid mali deprecamur in hac Petitione?*

R. Iram Dei gravem ac judicium deprecamur; nimirum ne peccatum præteritum per subsequens aliquod puniat: quoniam sæpenumero videmus peccatum posterius esse prioris pœnam; prout in *Judâ*, qui propter perfidiam erga Dominum, sui-ipsius interfectione punitus est. Deum ergo rogamus, prout patres olim loquuti sunt, *ne nos patiatur in tentationem induci* multò minùs ab ipsâ superari, cum illius gratiæ subductio est quasi inductio aut intromissio ad tentationem. Tam prompti sumus ad peccatum, nisi gratia divina nos detineat.

h *Et ne nos patiaris induci, &c. Cypr. de Orat. Domin. n. 69. Ne nos inducas, &c. id est, Ne patiaris nos induci. Tertul. de Orat. c. 8. Aug. de Ser. Dom. in Monte, l. 2.*

Q. *Quæ ultima est Petitio?*

R. *Sed*

A. But deliver us from evil. *In the two former Petitions we entreated for Pardon for our former ſins, and to be preſerved from future ſins: but here we beſeech God to* deliver us from the evil *of puniſhment, both in this life, and in the life to come; as alſo from that fierce Executioner of Gods Vengeance the Devil.*

Q. Why do we beg all this at Gods hands?

A. 1. *Becauſe he is* Our Father: *moſt fit therefore, that we repair to him for help and ſuccour.* 2. *Becauſe he is All-ſufficient,* Almighty: *or, as it is added in S.* Matthew, For thine is the Kingdom, Power, and Glory, for ever and ever. His Kingdom is unlimited, his Power abſolute; *God give us grace to ſeek his* glory; *for he will be glorified by us, or upon us; either by us, in the performance of his Commandments; or upon us, in the demonſtration of his Juſtice.*

Q. Why add we, *Amen?*

A. *Becauſe we deſire all this may be done; for ſo this word ſignifies. It is an Hebrew word, which we tranſlate not into any language, but preſerve it, as our Saviour gave it. We end our Prayers and Creed with it, to manifeſt the aſſent and conſent of all Chriſtians in matters of the higheſt moment.*

Q. How ought we to behave our ſelves in Prayer?

A. *With all devotion and reverence inward and outward,* meekly kneeling upon our knees.

Q. Why muſt we kneel at our Prayers?

A. 1. *Becauſe it is a geſture beſt beſeeming humble Petitioners.* 2. *It is a duty proper to Prayer.* 3. *The Church our Mother commands*

us

R. *Sed libera nos à malo.* In duabus prioribus, veniam rogavimus propter errores anteactos & ut à futuris servemur: in hâc autem Deum petimus, ut nos liberet à malo pœnæ, tam pro præsenti, quam pro futuro, & ab immani illo iræ divinæ carnifice Dæmone.

Q. *Cur hæc omnia à Deo petimus?*

R. Quia primum *Pater noster* est; æquum ergo est ut illum adeamus ut adjutorem & liberatorem. 2. Quia *omnisufficiens* est omnipotens, vel ut Matthæus addidit, *Tuum enim est regnum, potentia & gloria, in seculorum secula.* Regnum illius sine terminis, potentia infinita. Deus nobis suam gratiam largiatur, ut illius nomen glorificemus. Glorificabitur enim à nobis aut super nos; aut à nobis in mandatis perficiendis, aut super nos in justitiæ demonstratione. Mat 6.13.

Q. *Quare in calce additur,* Amen?

R. Quia hæc omnia fieri desideramus; sic enim hoc verbum sonat: *a* Verbum Hebræum est, quod in aliam linguam non transferimus, sed retinemus, prout Salvator noster nobis reliquit. Hoc verbo orationes nostras & fidei Symbolum concludimus, ut manifestetur assensus & consensus omnium Christianorum in rebus maximi momenti.

a *Sciendum est Amen & Halleluja, quæ nec Latino, nec Barbaro licet in suam linguam transferre, Hebræo cuntias gentes vocabulo decantare. Aug. Ep. 78.*

Q. *Quomodo nos gerere oportet inter orandum?*

R. Cum summâ devotione ac reverentia tam externâ quam internâ, suppliciter flectentes genua.

Q. *Quare inter orandum genu flectendum est?*

R. Primum, quia gestus ille maximè decet supplices. 2. *b* Officium videtur orationi maximè proprium, 3. Ecclesia mater nobis imperat

b *Proprium est orationis officium Dei veneratio. Ter. de Orat. c. 1.*

us to kneel at Prayers. 4. *It is agreeable to the custom of the Ancient Church.* 5. *It is agreeable to the practice of our Saviour and his Apostles, who always* did kneel *or fall flat upon the ground at their Prayers.* 6. *It is Gods due, in the second Commandment. And our Saviour saith,* Thou shalt WORSHIP the Lord thy God. *And to* worship God, *is to* kneel down, *or* fall down *before him. These reasons, I hope, will bring us all upon our knees.*

Q. I pray God they may. Thou hast given me good satisfaction in the *Creed*, the *Ten Commandments*, and the *Lords Prayer*: now tell me how many *Sacraments* there be.

A. *Two onely instituted by our blessed Saviour as necessary for the Salvation of all men, to wit,* 1. Baptism, *and* 2. *the* Lords Supper.

Q. What meanest thou by this Word *Sacrament?*

A. I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself as a means whereby we receive the same, and a pledge to assure us thereof.

Q. A little plainer if you can.

A. A Sacrament is an outward and visible *sign or element,* ordained by Christ *to be* given *or bestowed upon us,* as a means *whereby we may receive* an inward and spiritual grace. *This he gives us as a* pledge, *to* assure us, *that as oft as we* receive *this Sacrament, or Element, according to* Christs *Ordinance, so oft we receive this grace, which is always conveyed unto us by this* Sacrament.

Q. How many parts are there in a Sacrament?

A. *Two*

rat genuflexum inter orandum. 4. a Congruum videtur moribus Ecclesiæ primitivæ. 5. b Factum est ad exemplum Christi & Apostolorum qui semper oraverunt aut genibus flexis aut corpore in terram prostrato. 6. Deo debitum est, ut patet ex Mandato secundo. Et præcepit Salvator noster, c *adorabis Dominum Deum tuum*; *At* d *Deum adorare* est ei *adgenieulare* aut *coram illo procidere*. Hæ rationes, spero, nos omnes ad genuflectendum suadebunt.

a *In Oratione ex more genua fluximus, aut incubuimus terræ. Aug. de Civit. Dei l.22.c.8.*

b Mat.26. 39. Luc.22.41. Act.7.60. c.9.40.c.20 36.

c Mat.4.10.

d *Vox adorare idem significat, quod prosternere se, incurvare, adgeniculare, Vet. Pictorel de Imag. p.225.*

Q. *Faxit Deus. Optimè respondisti quæstionibus de Symbolo, de Decalogo, & de Oratione Dominica. Dic mihi jam quot sunt Sacramenta?*

R. Duo solummodò à benignissimo Salvatore nostro instituta tanquam necessaria ad salutem omnium; viz. *Baptismus & Cœna Dominica.*

Q. *Quid vis per hoc verbum Sacramentum?*

R. Volo externum & visibile signum internæ & invisibilis gratiæ, nobis datum & ab ipso Christo institutum, tanquam medium per quod eandem accipimus, & arrha, ad reddendos nos de eâ certiores.

Q. *Paulò planius si potes?*

R. Sacramentum est externum & visibile signum aut elementum *à Christo institutum*, nobis dandum aut offerendum, tanquam medium per quod interna & spiritualis gratia ad nos derivatur. Hoc nobis dat tanquam pignus depositum, ad securos nos faciendos quod quoties hoc Sacramentum aut hæc Elementa secundum Christi institutum accipimus, toties hanc gratiam per hoc Sacramentum collatam etiam accipimus.

Q. *Quot sunt partes Sacramenti?*

R. Duæ

A. *Two, the outward and inward.*

Q. What is the outward?

A. *The* Matter *and* Form *appointed and determined by* Christ himself.

Q. What meaneſt thou by the *Matter?*

A. *The Element or Creature, deſigned by* Chriſt *for this or that* Sacrament.

Q. What meaneſt thou by the *Form?*

A. *The words appropriated by Chriſt to this or that Sacrament.*

Q. What is the Element or *Matter* appropriated to *Baptiſm?*

A. Water, *The pure Element of Water, without Art or Mixture.*

Q. What the Form, or *Words?*

A. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghoſt.

Q. May no Perſon be baptized with other *Matter* or *Words?*

A. *No: for Chriſt, who is the Author of Grace, diſpoſeth of his Graces, and the means whereby he conveyeth them unto us. And it is in the power of no Perſon or Perſons, to alter all theſe means, unleſs it be alſo in his, or their power to give Grace at pleaſure.*

Q. Theſe two then make a perfect Sacrament?

A. *They do ſo: namely theſe words of* Chriſt *added to this Element or Matter preſcribed by* Chriſt.

Q. What is the inward and ſpiritual Grace in Baptiſm?

A. A death unto Sin, and a new birth unto Righteouſneſs. For being by Nature born in Sin and the Children of Wrath, we are hereby made the Children of Grace.

Q. Thou

R. Duæ, externa & interna.

Q. *Quæ est pars externa?*

R. *Materia* & *Forma* ab ipso *Christo* instituta & determináta.

Q. *Quod vis per hanc materiam?*

R. Elementum aut creaturam à Christo ad hoc vel illud Sacramentum designatam.

Q. *Quid vis per formam?*

R. Verba per Christum ad hoc vel illud Sacramentum præstituta.

Q. *Quod est Elementum, aut materia baptismi propria?*

R. a Aqua. Aquæ Elementum purum absque artificio aut mixturâ aliquâ. a Joh. 3. 5.

Q. *Quæ forma aut verba præscripta?*

R. b *Baptizo te in nomine Patris, Filii, & Spiritus Sancti.* b Mat. 28 19

Q. *Nemo baptizandus elemento alio, aut verbis aliis?*

R. Non. Christus enim gratiæ largitor disponit de suis donis, & de mediis per quæ ea nobis communicat; neque quisquam eâ pollet potestate, ut hæc mutare ausit, nisi penes hunc vel hos potestas sit donandi gratiam pro arbitrio. *Accedat verbum ad elementum, & fiat Sacramentum. Aug.*

Q. *Hæc duo itaque perfectum hoc reddunt Sacramentum?*

R. Affirmatur. Scilicet hæc verba Christi huic elemento addita, aut materiæ à Christo definitæ.

Q. *Quænam est gratia spiritualis & interna in Baptismo?*

R. *Ut mortui simus peccato, & regeneremur ad justitiam.* Quoniam c *natura in peccatis, nati, ac filii iræ, per Baptismum facti sumus filii Dei.* c *Qui baptizatur, ascendit liberatus à corruptionis servitute & peccato, factus filius Dei, & hæres ejus gratiæ, cohæret autem Christi, indutus ipsum Christum, Concil. Nic. Diatyp. 5.*

Q. Thou conceiveſt then, that all ſins are forgiven us in *Baptiſm?*

A. *I do ſo; ſo that we hinder not this grace by infidelity and impenitence.*

Q. Why are you of this mind?

A. *Becauſe I am taught by the* Nicene Creed, *to* believe one Baptiſm for the remiſſion of ſins. 2. *This Church hath reſolved it for a* known truth, that it is certain by Gods word, that children being baptized, have all things neceſſary for their ſalvation, and be undoubtedly ſaved. 3. *The Scripture aſſures us, that* Baptiſm doth now ſave us, by the Reſurrection of Jeſus Chriſt; and that we are ſaved by the waſhing of Water by the Word. 4. That as many of us as have been baptized into Chriſt, have put on Chriſt: *that is, as the* Council of Nice *expounds it,* we deſcend foul and unclean into the Laver of Regeneration; but we come forth unſpotted, and without ſin.

Q. What is required of perſons to be baptized?

A. 1. Repentance, whereby they forſake ſin, and 2. Faith, whereby they ſtedfaſtly believe the promiſes of God made to them in that Sacrament.

Q. Why then are Infants baptized, when by reaſon of their tender Age they cannot perform them?

A. Yes they do perform them by their Sureties, who promiſe and vow them both in their names, which when they come to age, themſelves are bound to perform.

Q. Is this agreeable to reaſon?

A. *It is ſo: It is no more than Guardians do for their Wards, When Wards are under Age, their Guardians*

Q. *Num videtur tibi, quòd omnia peccata nostra nobis in baptismo remittuntur?*

R. Ità videtur, modò non ponamus obicem huic gratiæ per infidelitatem & impœnitentiam.

Q. *Quare hanc opinionem tueris?*

R. Quia edoctus sum primò è Symbolo Nicæo confiteri unum baptismum in peccatorum remissionem. 2. Ecclesia nostra docuit pro indubiâ veritate, *quòd è Sacris Scripturis constet pueros Baptizatos omnia ad salutem necessaria adeptos esse, & sine dubio salvos fieri.* 3. Scriptura nos certos facit, quòd *Baptismus nos servet per resurrectionem Jesu Christi & quod servati sumus lavacro aquæ per verbum: &* 4. quod *quotquot baptizati sunt in Christum, Christo induti sunt*, i. e. ut *Concilium Nicænum* interpretatur, *descendimus impuri ac sordidi in regenerationis lavacrum, ascendimus puri ac sine labe.*

a *Rubricâ ante Catechismum.*

b 1Pet. 3. 21

c Ephes. 5. 26.

d Gal. 3. 27.

e *Concil. Nic. Disp.* 5.

Q. *A Baptizandis quid requiritur?*

R. Primum pœnitentia per quam peccato valedicunt, & 2. Fides per quam firmiter credunt promissis Dei in hoc Sacramento factis.

Q. *Cur itaque Baptizantur Infantes, qui propter ætatem tam nequeunt hæc præstare non possunt?*

R. *Imò per Susceptores suos hæc promissa solvunt, qui spondent hæc ac vovent eorum nominibus, qua, cum ad ætatem maturiorem devenitum est, ipsi tenentur ad persolvenda.*

Q. *Num hoc rationi consentaneum est?*

R. Ita. Neque amplius spondent, quam tutores pro pupillis. Cum pupilli adhuc sunt

Guardians undertake for them, what those Wards when they come to age, are bound to perform. Besides we sinned in others words and actions; it may well therefore stand with reason, that we be cleansed from this sin, by other mens words and actions.

Q. Why was the Sacrament of the Lords Supper ordained?

A. For the continual remembrance of the sacrifice of the death of Christ, and the benefits which we receive thereby.

Q. What is the outward part, or sign of the Lords Supper?

A. Bread and Wine, which the Lord hath commanded to be received.

Q. This the *Matter*, which the *Form*?

A. The Lord Jesus in the same night that he was betrayed, *&c.*

Q. *What is the inward part or thing signified?*

A. The Body and Bloud of Christ, which are verily and indeed taken, and received of the Faithful in the Lords Supper.

Q. What Body?

A. *That Body which was born of the Virgin* Mary, *and suffered upon the Cross.*

Q. Do we receive it after a corporeal manner?

A. *No, but after a* spiritual manner. *That we receive it we believe, but* the manner we know not, *we enquire not after, no more than we enquire after the manner how Christs Humanity was knit to his Deity.*

Q. Is the Bread transubstantiated into the Body of Christ?

A. *It is not. Bread it is before Consecration, Bread at the time of Consecration, and Bread*

intra minoritatem guardiani pro illis spondent, id, quod pro semetipsis pupilli ipsi præstare tenentur, cum ad ætatem virilem pervenerint. Præterea per alios tam verbo quam facto peccavimus. Rationi igitur consentaneum videtur, ut *a* ab istiusmodi peccatis aliorum verbis & factis eluamur.

a Mat. 26. 1 Cor. 11. 23. &.

Q. *Quare Sacramentum Eucharistiæ institutum est?*

R. In perpetuam memoriam oblationis Christi in cruce morientis, & beneficiorum quæ exinde consequuturi sumus.

Q. *Quæ pars externa, aut signum visibile in Cœna Dominicâ?*

R. Panis & Vinum; quæ duo Dominus jussit ut acciperemus.

Q. *Hæc materia est; quæ Forma?*

R. *Dominus Jesus eâdem quâ tradebatur nocte,* &c.

Q. *Quænam est pars interna aut res significata?*

R. Corpus & Christi sanguis, *b* quæ verè & realiter à fidelibus in Eucharistiâ accipiuntur & recipiuntur.

b Concludo realiter hoc est, verè nobis in cœna dari Christi corpus, ut sit animi nostris in cibum salutarem. Calv. in 1 Cor. 11. 24

Q. *Quale corpus?*

R. *c* Corpus idem quod accepit à Mariâ Virgine, & in cruce patiebatur.

c Christus nobis offert corpus ipsum in quo passus est & resurrexit. Calv. ib.

Q. *An modo corporeo accipimus?*

R. Non; sed *modo spirituali?* Rem novimus, modum nescimus, nec de eo quærimus; nihilo magis quam quærimus modum unionis humanitatis Christi cum divinitate.

Q. *Num panis transubstantiatur in Christi corpus?*

R. Non. Ante *d* consecrationem panis est, in *e* consecratione panis est, & *f* post consecra-

d 1 Cor. 11. 28.
e Ib. v. 24.
f Ib v. 26.

bread after Consecration: but it is the body and blood of Christ onely after Consecration.

Q. After what manner do we receive the body of Christ in this Sacrament?

A. *By Faith: as the food is spiritual, so is the manner spiritual.*

Q. What are the benefits whereof we are partakers thereby?

A. The strengthening and refreshing of our Souls, by the Body and Blood of Christ, as our Bodies are by the Bread and Wine. *We are sensible of the one, let us believe the other. For as verily as our faint and hungry bodies are strengthened and refreshed, and comforted with Bread and Wine; so verily is every penitent and faithful Soul strengthened and refreshed, and comforted with the Body and Blood of Christ.*

Q. What is required of them which come to the *Lords Supper?*

A. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life: to have a lively Faith in Gods mercy through Christ with a thankful remembrance of his death, and be in charity with all men.

Q. This for the inward preparation, what for the outward reverence?

A. *All outward and inward reverence is little enough, when we come to receive the price of Heaven and Earth. By some therefore it is called* a Dreadful Mystery; *because he that rightly considers of it, will not approach to this Table without dread and trembling.*

Q. Why so?

A. *Because there we receive this holy Sacrament*

either

secrationem panis manet. Verum post consecrationem, a Christi solummodò corpus & sanguis est.

a Ib. v. 24, 25, 29.

Q. *Quomodo Christi corpus in hoc Sacramento accipimus?*

R. Fide; Prout cibus spiritualis est, ita modus accipiendi spiritualis est.

Q. *Quæ sunt beneficia in nos collata per hoc Sacramentum?*

R. b *Animarum nostrarum vegetatio & refectio per Christi corpus & sanguinem, prout corporibus nostris accidit à pane & vino.* Hoc sensu videmus, credamus alterum. Quoniam tam verè quam corpora nostra satiscentia ac esurientia roborantur, recreantur ac solatium accipiunt à pane & vino: Sic quælibet anima pœnitens ac fidelis verè roboratur, recreatur & solamen accipit à corpore & sanguine Christi.

b Intelligo substantia corporis pasci animas nostras, ubi vere unum efficiamur cum eo. Calvin. in 1 Cor. 11. 24.

Q. *Quid ab illis requiritur qui ad cœnam Domini sunt accessuri?*

R. Ut seipsos explorent, num ex animo doleant de peccatis præteritis, in animo habentes pro futuro vitam in melius commutare, num fidem vivam habeant in misericordiam Dei, cum gratâ mortis suæ memoria, & ut charitate omnes amplectantur.

Q. *Hæc requiruntur ad internam præparationem; quid verò ad externam?*

R. Omnis externa ac interna reverentia nimio minùs multò parum est, quando accepturi sumus pretium redemptionis cœli & terræ. A nonnullis igitur vocatur *tremendum mysterium*: quia qui seriò pensitat, non accedat ad mensam hanc nisi cum timore ac tremore.

Q. *Quid ita?*

R. Quia participes hic sumus hujus Sacra-

either to our salvation, or damnation. If unworthily, we eat and drink damnation to our selves, *whereas* if we would judge our selves, *we could not but see our own unworthiness; and then we would certainly endeavour to humble our selves, as we ought, both before and at our approach. Thus if we do,* we shall not be judged *unworthy* of the Lord; *but receive it to the comfort and salvation of our souls.*

Q. Is not inward reverence sufficient?

A. *He that hath commanded us at all times to* glorifie God in our bodies, and in our spirits, *will have us more especially at this time to* glorifie *him in both. Where both may be had, he will have both. The Church our Mother conceives* kneeling, *not onely decent, but necessary at this time, she therefore hath made this Injunction, that* The Minister shall deliver the Communion in both kinds to the PEOPLE KNEELING. *The People therefore must* kneel.

Q. Is this agreeable to the usage of the ancient Church?

A. *It is so; for S.* Austin *tells us that in his* time no man received, but first he kneeled. *And* Chemnitius *a learned Protestant, speaking of due reverence to be used at this time, professeth, that we ought to kneel; adding that* external reverence *in this action* is the token of a prophane mind.

Q. Some abstain for fear of Idolatry.

A. *I see not how there can be any such danger. We worship not Bread, but the God of Heaven: neither worship we God by the Bread, but by or with that blessed Bread and Wine we*

receive

menti aut ad salutem nostram aut condemnationem. a *Si indignè; edimus & bibimus nobismetipsis damnationem;* Quum b *si nos ipsos dijudicaremus,* fieri non potest, quin indignitatem nostram perciperemus, & tum certo certiùs conaremur nos ipsos humiliare ante & in accessione ad mensam: quod si facimus, non pro indignis habebimur à Domino, sed accepturi sumus hoc Sacramentum ad gaudium & consolationem animarum nostrarum.

a 1 Cor. 11. 29.
b Ib. v. 31.

Q. *An non reverentia interna sufficit?*

R. Qui nobis mandatum dedit, ut c *glorificemus Deum in corpore nostro & spiritu nostro,* hoc tempore præcipuè à nobis in utroque glorificari ipsum voluit. Ubi utrunque haberi possunt, utrunque haberi vult. Ecclesia Mater *genuflexum* non solum congruum, sed etiam hoc tempore necessarium judicat. Ideo d Ministro præcepit *ut Eucharistiam populo tradat in manus sub utraque specie genubus flexis.* Populum itaque genuflectere decet.

c 1 Cor. 6. 20

d *Rubrica immediatè ante Eucharistiæ traditionem.*

Q. *Num hoc videtur consentaneum moribus Ecclesiæ primitivæ?*

R. Ita revera se res habet. e Sanctus enim Augustinus affirmat quod cum ille vixerit, *nemo de hac cœna participavit nisi adoraverit.* Et f *Chemnitius* inter Protestantes Vir doctus de reverentiâ hoc tempore debitâ tractans, asserit nos debere genuflectere, superaddens, quod gestus indecorus in hac actione significat animum planè prophanum.

e *Nemo illam carnem manducat nisi prius adoraverit.* Aug. in Psal. 98.
f *Chemnit. exam. Concil. Tridem. p. 2. c. 5.*

Q. *Quidam abstinent metu idololatriæ.*

R. Non intelligo hoc periculum adesse posse. Non enim panem adoramus, sed Deum qui in cœlis est; neque illum adoramus in pane, sed per aut in pane aut vino consecratis corpus acci-

receive the Body and Blood of Christ, which preserves us body and soul to eternal life. *And can any man be too good to receive such a blessing upon his knees?*

Besides, we acknowledge that Christ *is present at this his Supper, after a more special and peculiar manner than at other times. If this we believe truly and sincerely, it cannot, it may not be, but* Faith will reverence and adore our Saviour *present in this action.*

Q. Is there then no danger in *Kneeling?*

A. *Certainly none. The* danger *is* in not kneeling; *for I have learned of* Chemnitius, *that there is* no true Faith *in that Communicant,* where Adoration is wanting. *And St.* Ambrose *and St.* Austin *are resolute, that* it is so far from being a sin to kneel *at receiving this Sacrament, that it is a sin* not to kneel.

Q. We have done with the ordinary course of Catechizing, and yet there remain two points of S. *Pauls* Catechism, namely, 1. *Repentance from dead works*, and 2. *Imposition, or laying on of hands.* That we may orderly proceed in these, tell me first what these *dead works* are.

A. Dead works *are such, as by the* Catechumens *of those times were done, before they believed in* Christ, *which being done without Faith, and the least relation to Gods glory tended to death. Since* without Faith it is impossible to please God; *and without pleasing God no life. These works then are to be repented of by the elder sort, before they repair to* Baptism.

Q. What is *Repentance?*

A. *It is an hearty sorrow for our sins past, accompanied with a change of mind from evil to good, with a resolution by Gods grace to continue in good courses.*

accipimus & sanguinem Christi: quibus a *corpus & anima nostra conservantur in vitam æternam.* Nunquis autem tam dignus est tam grande beneficium accipiat sine flexis genubus? Porrò agnoscimus Christi præsentiam in hâc cœna, magis speciali, ac peculiari modo quam aliàs. b Si hoc verè & ex animo credimus, fieri nec potest nec debet, quin fides Christum in illa actione præsentem veneretur & adoret.

a *Verba ante traditionem Eucbar. Populo.*

b *Chemnit. ibid.*

Q. *Nullumne igitur periculum in genuflectendo?*

R. Nullum sane. *Periculum est* in non flectendo genu. Didici namque è *Chemnitio*, quòd c *fides vera non est in communicante qui adorationem detinet.* d Sanctus etiam *Ambrosius* & Sanctus *Augustinus* audacter affirmarunt hoc tam longe à peccato abesse, ut renuentes peccati reos esse judicarunt.

c *Chemn. ib.*

d *Ambros. & Aug. in Psal. 98.*

Q. *Ad calcem jam perveniam hujus formulæ usitatæ in Catechisando: Restant tamen adhuc duæ doctrinæ tractandæ e è Catechismo Sancti Pauli, viz. Resipiscentia ab operibus mortuis, & manuum impositio. Ut de his ordine dicamus, primum dic mihi quæ sunt opera mortua?*

e Heb. 6. 1. *Hic respexit ad usitatam Catechismi formulam. Calv. in Heb. 6. 1.*

R. Opera ea mortua dicebantur, quæ à Catechumenis facta sunt, antequam in Christum credebant. Quæ quia sine fide facta sunt, aut respectu ad Dei gloriam, mortem merebantur. Fieri enim non potest f *absque fide ut quis Deo sit gratus.* Et qui Deo gratus non est, non meretur vitam. g Hæc itaque opera ab adultis pœnitenda erant, antequam baptismum susceperi erant.

f Heb. 11. 6.

g *August. de fide & operib. c. 20.*

Q. *Quid est pœnitentia?*

R. Est sincera animi contristatio propter peccata præterita, cum mutatione mentis à malo ad bonum, una cum animo constanti, Dei gratia auxiliante,

courſes. If thus we repent, the Kingdom of Heaven is at hand.

Q. What mean you by *Impoſition* of hands?

A. *It is a ſign, or Ceremony, by which and Prayer God conveys his holy Spirit upon thoſe that heretofore were baptized.*

Q. Have not perſons baptized the Holy Ghoſt before *Confirmation?*

A. *Yes, but not in that meaſure, nor for the ſame end.*

Q. In what meaſure and for what end is the Holy Ghoſt beſtowed upon us in *Baptiſm?*

A. *To waſh and cleanſe us from ſin, from all ſin that is in us; that ſo we may be clean, and pure as* Adam *was, when he came firſt out of Gods fingers; and that we may be the members of Chriſt.*

Q. Why is he given us in *Confirmation?*

A. *That* we may receive ſtrength and defence againſt all temptations to ſin, and againſt the aſſaults of the World and the Devil. At *Baptiſm we promiſed, not to follow any of theſe, nor to be led by them: and in* Confirmation *God ſtrengthens us by his Spirit, that we may make good this promiſe.*

Q. Is it not enough to receive the Holy Ghoſt once?

A. *No; for* God gives his Spirit, and his graces according to meaſure; *ſome at one time, and ſome at another; ſome by one means, and ſome by another: as it is to be ſeen in Baptiſm, Confirmation, the Lords Supper, and Orders.*

Q. Did

auxiliante, in posterum perseverandi in bonis operibus. Si sic a *resipiscamus*, *nobis appropinquavit regnum Dei.* a Mat. 4. 17.

Q. *Quid vis per manuum impositionem?*

R. Signum est aut ceremonia, per quam & supplicationem Deus immittit Spiritum Sanctum cordibus illorum, qui baptismum ante acceperunt.

Q. *An non baptizati Spiritum Sanctum acceperunt ante Confirmationem?*

R. Imo, sed non in eâdem mensurâ, nec ad eundem finem.

Q. *Quâ in mensurâ aut quem ad finem Spiritus Sanctus nobis donatur, in Baptismo?*

R. Ad nos abluendos & purgandos ab iniquitate, ab omnibus quæ in nobis sunt iniquitatibus, ut ita tam puri ac immaculati reddamur quam ipse *Adamus*, quum nuperrime è manibus Dei fictus evasit. Et ut *Christi* membra facti simus.

Q. *Quare donatur Spiritus Sanctus in Confirmatione?*

R. *Ut* b *vires accipiamus & defensionem contra omnes peccati, Mundi & Diaboli insultus.* In Baptismo polliciti sumus, quod hos ductores nec sequi vellemus, nec ab illis abduci nos pateremur. In confirmatione autem Deus nos corroborat per Spiritum, ut quod promisimus, persolvere possimus. b Rubrica ante Confirmationem.

Q. *Ergo non sufficit semel accepisse Spiritum Sanctum?*

R. Non. c *Deus enim Spiritum suum dat, & illius dona secundum mensuram*: quædam hoc, quædam alio tempore; quædam hoc modo, quædam alio. Ut videre est in baptismo, confirmatione, cœnâ Dominicâ & sacris Ordinibus. c Joh. 3. 34. Eph. 4. 7. 1 Cor. 12. 11

Q. *Num*

Q. Did the Apoſtles receive the Holy Ghoſt more then once?

A. It is evident they did. That the Apoſtles *were* baptized, *no man, I hope, queſtions. And that they received the Holy Ghoſt in* Orders *and* Confirmation, *is manifeſt in Scripture. In* Orders *St.* John 20. 22, 23. *in* Confirmation, Act. 2. 4. *And each time they received a ſeveral meaſure, or grace of the Holy Ghoſt, and for a ſeveral end.*

Q. Did the Apoſtles make uſe of this Rite or Ceremony?

A. They did, as is to be ſeen, Acts 8. *and* Acts 19. *In the one place S.* Peter *and S.* John laid their hands on the baptized Samaritans, and they received the Holy Ghoſt. *In the other S.* Paul laid his hands upon the baptized Epheſians, and the Holy Ghoſt came on them. *This then is done by our* Biſhops, *after the example of the holy Apoſtles: And is the ſame with that* Heb. 6. 2.

Q. Is this Rite neceſſarily to be continued in the Church of Chriſt?

A. Not of neceſſity to ſalvation, but of neceſſity for the obtaining of certain gifts of the Spirit, which cannot ordinarily be acquired but by this means.

Q. Why is not more care taken that it be continued?

A. Our Church hath taken order, that Children, ſo ſoon as they can ſay the Articles of the Faith, the Lords Prayer, and the Ten Commandments, and be further inſtructed in the Catechiſm ſet forth for that purpoſe, they be brought to the Biſhop to be confirmed of him, and the Biſhop ſhall confirm them.

Beſides,

Q. *Num Apostoli Spiritum Sanctum sæpius acceperè?*

R. Manifestum est. Baptizatos fuisse Apostolos nemo credo infitias ibit: Et quòd Spiritum Sanctum acceperunt in Ordinatione & Confirmatione æquè clarum è Scripturis. In Ordinatione; *Johan* 20. 22, 23. in Confirmatione *Act.* 2, 4. Totiesque novam acceperunt mensuram, aut donum diversum Spiritus Sancti & in finem alium.

Q. *Num hic ritus aut ceremonia ab Apostolis usurpabatur?*

R. Factum est; ut constat ex Actor. 8. & a Act. 19. In loco prius citato Sanctus *Petrus* & Sanctus *Johannes manus imposuerunt Samaritanis baptizatis, & Spiritum Sanctum acceperunt.* In altero b Sanctus *Paulus manus imposuit Ephesiis baptizatis; & Spiritus Sanctus cecidit super eos.* Hoc idem factum est c ab Episcopis nostris ad Apostolorum exemplum. Et d idem est cum illo ad *Heb.* 6. 2.

a Act. 8. 17.

b Act. 19. 6.

c *In orat. in confirmatione.*

d *Hic unum locum abunde testatur hujus Ceremoniæ originem fluxisse ab Apostolis*, Calv. *in* Heb. 6. 2.

Q. *Num ritus ille necessariò continuandus in Ecclesia Christi?*

R. Non necessitate salutis, sed necessitate convenienter impetrandi dona quædam Spiritus, e quæ nisi hoc modo, ordinariè impetrari nequeant.

e Act. 19. 26.

Q. *Quare non cautum est religiosiùs, ne usus illius intermittatur?*

R. Ab Ecclesiâ nostrâ cautum est, f quòd *quam primum pueri maternâ linguâ memoriter teneant articulos fidei, orationem Dominicam & præcepta Decalogi, poteruntque prætereà respondere ad alias quæstiones Catechismi illorum gratiâ editi, ut ad Episcopum, ut confirmentur, adducantur &* g *Episcopus illos confirmabit.*

f *Rubrica in Baptismo pubi. & post Catechismum.*

g Ibid.

Porrò

Besides, it is ordered, that none SHALL be admitted to the Holy Communion, until such time as he be confirmed. *Our Church conceives it to be necessary, at least by way of* Preparation, *for all such as repair to the Lords Table.*

Q. Who are the Ministers of this Blessing?

A. Bishops, *and onely* Bishops. *The reason is, because the Apostles onely did it in their time; and* Bishops *are the onely Successors of the* Apostles.

Q. Is it not an extraordinary act?

A. *No, but such a Blessing as is to be retained in the Church of God for the good of his People; that so we may increase in his holy Spirit more and more, until we come to his everlasting Kingdom,* Amen.

¶ We write not these things from any *Authority* of *Commanding*, but for the exercise of *Profiting*. Aug. cont. Faust. l. 11. 5.

† We cannot be secured from this present evil World, unless, providing our selves for the *salvation* of our *Neighbours*, we *profess* with our *mouths* that Faith which we *bear about* with us in our *hearts*; which *Faith* we ought with a pious and wary *vigilancy* to take *care* for, that it be no way *tainted* in us by the *cunning wiles* and *craft* of *Hereticks*. Aug. de Fide & Symb. c. 1.

Porro sancitur, *ut nemo ad Sacrosanctam communionem admittatur, donec confirmatus sit.* Ecclesiæ nostræ videtur necessarium, per modum *præparationis* ad minimum, antequam accedant ad mensam Domini. a Rubrica post confirmationem.

Q. *Qui sunt benedictionis hujus doni dispensatores?*

R. *Episcopi, & Episcopi soli.* Quia Apostoli suis temporibus soli administrarunt illud: *Episcopi autem soli Apostolorum successores?*

Q. *An non actus erat extraordinarius?*

R. Non. Sed beneficium tale, quale in perpetuum continuari debet in Ecclesiâ Dei in populi sui gratiam; ut magis, magisque incrementum accipiamus per Spiritum illius Sanctum, donec perveniamus in regnum suum sempiternum. *Amen.*

¶ *Hæc non præcipiendi authoritate, sed proficiendi exercitatione scribuntur à nobis.* Aug. contra Faust. l. 11. c. 5.

† *A præsenti seculo maligno salvi fieri non possumus, nisi & nos ad salutem proximorum nitentes, etiam ore profiteamur fidem, quam corde gestamus: quæ fides, nec fraudulentis calliditatibus & fraudibus hæreticorum possit in nobis aliquâ ex parte violari, pia cautaque vigilantiâ providendum est.* Aug. de fide in Symbolo. c. 1.

Morning Prayer.

BLeſſed art thou, O Lord God, who turneſt the ſhadow of death into the morning, and reneweſt the face of the Earth, who haſt lightned mine eyes that I ſleep not in death, and haſt delivered me from the terrours of the night, for I laid me down, and ſlept, and roſe up again, and thou Lord madeſt me to dwell in ſafety. O Lord put out as a night-miſt mine iniquities, ſcatter my ſins as a morning cloud, grant that I may become a child of the light and of the day, that I may walk ſoberly, chaſtely, and honeſtly, in the day, vouchſafe to keep me this day without ſin, moreover deliver me from the perils and dangers of this day; ſufficient to the day is the evil of it: teach me to do the thing that pleaſeth thee. Turn away mine eyes leſt they behold vanity; ſet a watch before my mouth; let me do nothing ſhall make my heart ake, or be a ſcandal to me; but let my doings be ſuch as thou mayeſt remember me for good, and ſpare me according to thy mercy. Into thy hands I commend my ſpirit, ſoul, and body, for thou haſt created, redeemed and regenerated me, O Lord thou God of truth.

Our Father, &c.

O Lord our Heavenly Father, Almighty and everlaſting God, which haſt ſafely brought us to the beginning of this day, defend us in the ſame by thy mighty power, and grant that this day we fall into no ſin, neither run into any kind of danger, but that all our doings may be ordered by thy governance to do always that which is righteous in thy ſight, through Jeſus Chriſt our Lord. Amen.

PRevent us, O Lord, in all our doings with thy moſt gracious favour, and further us with thy continual help, that in all our works begun, continued and ended in thee, we may glorifie thy holy name, and finally by thy mercy obtain everlaſting peace and ſafety, through Jeſus Chriſt our Lord. Amen.

Almighty

Preces Matutinæ.

TU Domine Deus noſter benedictus, qui lucem pro mortis umbra reddidiſti, & faciem terræ renovâſti, qui oculos meos illuminaſti, ne dormirem in mort ; & liberaſti me à noctis terroribus ; quoniam in pace procubui, dormivi, iterumque exſurrexi : tú enim Domine feciſti ut ſecure habitem ; Iniquitates meas tanquam caliginem nocturnam diſpelle Domine, ac peccata mea tanquam nubem matutinam : Da ut filius ſim lucis & diei ; ut ſobriè, caſtè, decorè ambulem in die. Dignare hodie me abſque peccato ſervare, & ab hujus diei periculis & infortuniis liberare. Sufficit diei ſua vexatio. Doce me facere beneplacitum tuum. Averte oculos meos, ne vanitatem videant ; os meum cuſtodi ; ne permitte mihi quicquam agere, quod mihi ſit cordolio aut dedecori ; verum facta mea ſint talia, ut recorderis mei in bonum, & mihi propitius eſto propter miſericordiam tuam. In manus tuas ſpiritum meum, animam & corpus commendo. Tu enim me creâſti, redemiſti, & regeneraſti, Tu Dominus Deus veritatis.

Pater noſter, &c.

O Domine Pater cœleſtis, omnipotens, æterne Deus, qui nos ad principium hujus diei pervenire feciſti, tuâ nos hodiè ſerva virtute, ut in hâc die ad nullum declinemus peccatum, nec ullum incurramus periculum ; ſed ſemper ad juſtitiam tuam faciendum omnis noſtra actio tuo moderamine dirigatur, per Jeſum Chriſtum Dominum noſtrum. *Amen.*

ACtiones noſtras ſingulas quæſumus, Domine, clementiſſimo favore præveni, & perpetuo auxilio proſequere, ut in omnibus operibus noſtris in te incœptis, continuatis & finitis, ſacroſanctum nomen tuum glorificemus, & tandem tuâ benignitate gaudiis perfruamur æternis, per Jeſum Chriſtum Dominum noſtrum. *Amen.*

ALmighty Lord and everlasting God, vouchsafe we beseech thee to direct, sanctifie and govern both our hearts and bodies in the ways of thy Laws, and in the works of thy Commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. Amen.

LOrd Jesu, I give thee my body and soul, my substance, my fame, my friends, my liberty and my life: dispose of me and all that is mine as it seemeth best to thee and the glory of thy blessed name. Amen.

The Lords name be praised from the rising up of the Sun to the going down thereof.

Evening Prayer.

THe Lord hath granted his loving kindness in the day time, and in the night season will I sing of him, and make my prayer to the God of my life. Blessed be thou, O Lord our God, who hast delivered me from the evil of this day, who hast not cut me off as justly I have deserved; who hast given me occasion of praising thee. Lord I have sinned against thee this day, sinned grievously, wonderfully and horribly, O Lord; but turn thy face from my sins and put out all my misdeeds; though my misdeeds prevail against me, be merciful to my sins for thy Sons sake, and enter not into judgment with thy servant, for in thy sight shall no flesh living be justified, but for the time to come teach me to do the thing that pleaseth thee, and guide me in the way that I should walk; I am a stranger upon the earth, O hide not thy Commandments from me. Give me comfortable repose and sleep this night, and thereby fit me for the works and services of the following day I will lay me down in peace and take my rest, for it is thou, Lord, onely that makest me dwell in safety Have mercy upon me, O Lord, now and at the hour of death. Preserve me, O Lord, while I am waking,

and

DIrigere, & ſanctificare & regere dignare Domine Sancte Pater, omnipotens, æterne Deus, corda & corpora noſtra in viis legis tuæ & Operibus mandatorum tuorum, ut hic & in æternum, te auxiliante, ſemper ſani corpore, animo ſalvi ſimus, per Jeſum Chriſtum Dominum & Salvatorem noſtrum. *Amen.*

DOmine Jeſu, tibi offero corpus meum, animam meam, res meas, nomen meum, amicos meos, libertatem meam ac vitam. Age mecum, meiſque prout tibi viſum fuerit, & pro ſacro-ſancti nominis tui gloriâ. *Amen.*

Nomen Domini ſit benedictum ab exortu ſolis uſque ad occaſum ejus.

Preces Veſpertinæ.

DOminus benignitatem ſuam exercuit per diem: in nocte itaque ei cantabo, & ſupplex orabo Deo vitæ meæ. Benedictus ſis Domine Deus noſter, qui me liberaſti ab hujus diei periculis, nec exſcidiſti animam meam prout optimo jure meritus ſum; qui mihi occaſionem laudandi benignitatem tuam hodie dediſti. In te Domine hodiè peccavi, peccavi graviter, prodigioſe, nefariè, Domine; at averte tu faciem tuam à peccatis meis, & omnes iniquitates meas dele. Quamvis peccata mea contra me invaluerunt, miſerere tamen mei propter Filium tuum, & ne intres in judicium cum ſervo tuo; quia omnis caro non juſtificabitur in conſpectu tuo: At pro futuro indica mihi beneplacitum tuum, & me ducas in via in quâ ambulare debeam. Advena ſum in terris, ne abſconde ſtatuta tua à conſpectu meo. Da mihi hac nocte requiem & ſomnum placidum quò ad opera & labores ſequentis diei aptior fiam. In pace Domine procumbam & dormiam, quoniam tu Domine ſolus es qui facis me ſecurè habitare. Miſerere mei Domine nunc & in horâ mortis: Serva me Domine vigilantem,

and defend me when I am ſleeping, that my ſoul may continually watch for thee, and both body and ſoul may reſt in thy peace for ever and ever. Amen.

Our Father, &c.

O *Lord our Heavenly Father, Almighty and everlaſting God, by whoſe providence both the day and the night are governed, vouchſafe, we beſeech thee, as thou haſt this day preſerved us by the goodneſs, ſo ſtill this night to ſhadow us under the bleſſed wing of thy moſt mighty protection, and to cover us with thy Heavenly mercy, that neither the Prince of darkneſs may have any power over us, nor the works of darkneſs overwhelm us, but that we being armed with thy defence, may be preſerved from all adverſities which may hurt the body, and from all wicked thoughts which may aſſault and defile the ſoul, through Jeſus Chriſt our Lord.* Amen.

WE *humbly beſeech thee, O Father, mercifully to look upon our infirmities, and for the glory of thy names-ſake turn from us all thoſe evils that we moſt righteouſly have deſerved, and grant that in all our troubles we may put our whole truſt and confidence in thy mercy, and evermore ſerve thee in holineſs and pureneſs of living, to thy honour and glory, through our onely Mediator and Advocate, Jeſus Chriſt our Lord.* Amen.

O *Lord we beſeech thee mercifully hear our Prayers, and ſpare all thoſe which confeſs their ſins to thee, that they whoſe conſciences by ſin are accuſed, by thy merciful pardon may be abſolved, through Jeſus Chriſt our Lord,* Amen.

Lighten

& te[illegible]e me dormientem, ut anima mea semper te expectet' & [illegible]us & anima maneant in tua pace per secula seculorum. *Amen.*

Pater noster, &c.

DOmine, Pater Cœlestis, omnipotens & æterne Deus, cujus providentiâ dies, noctesque reguntur, Dignare, te quæsumus, prout per hunc diem ex speciali bonitate nos præservasti; ita hâc nocte ut nos sub potentissimo alarum tuarum præsidio obumbres, & nos protegas cœlesti tua misericordiâ: sic ut nec tenebrarum Rex nobis dominetur, nec tenebrarum opera nos obruant; sed ut nos protectione tuâ armati, ab omnibus adversitatibus, quæ corpori nocere poterint, servemur, ac ab omnibus malis cogitationibus quæ animæ insidientur aut eam inquinent, Per Jesum Christum Dominum nostrum. *Amen.*

INfirmitates nostras humiliter quæsumus Domine, benignè respice, & propter gloriam nominis tui mala omnia, quæ justè pro peccatis nostris promeriti sumus, à nobis clementer averte; & præsta ut in cunctis adversitatibus omnem nostram fiduciam collocemus in misericordiâ tuâ, & tibi semper in puritate vitæ serviamus, ad gloriam tui nominis, per unicum Mediatorem & Advocatum Jesum Christum Dominum nostrum. *Amen.*

ODomine misericorditer ut preces nostras audias te rogamus, & parce omnibus illis, qui tibi peccata sua confiteantur, ut illi quorum conscientiæ de peccato accusantur, per clementem tuam condonationem absolvantur, per Jesum Christum Dominum nostrum. *Amen.*

LIghten our darkneſs we beſeech thee O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy onely Son our Saviour Jeſus Chriſt. Amen.

GOD the Father bleſs me, God the Son defend me, God the Holy Ghoſt preſerve me now and ever. Amen.

A Prayer for the King.

ALmighty and everlaſting God, Creator and Lord of all things give ear we beſeech thee unto our humble prayers, and multiply thy bleſſings upon thy ſervant our Soveraign King Charles, *whom in all lowly devotion we commend unto thy high Majeſty: That he being ſtrengthened with the Faith of* Abraham, *endued with the mildneſs of* Moſes, *armed with the magnanimity of* Joſhua, *exalted with the humility of* David, *beautified with the wiſdom of* Solomon, *and repleniſhed with the goodneſs of them all, may walk uprightly before thee in the way of righteouſneſs, and like a mighty King may be powerful over his enemies, governing his People with Equity, and preſerving the Church with Truth and Peace, through Jeſus Chriſt our Lord.* Amen.

A Prayer for the Queen.

ALmighty God the Fountain of all mercy, we humbly beſeech thee to pour down the riches of thine abundant goodneſs upon the head of thine hand-maid, our moſt gracious Queen Catharine, *that ſhe being continually beautified with the Royal ornament of thy heavenly grace, may be holy and devout as* Heſter, *loving to the King as* Rachel, *fruitful as* Leah, *wiſe as* Rebecca, *faithful and obedient as* Sarah; *and with long life and glory, continuing in her high and Princely eſtate here, ſhe may at laſt be brought to the great happineſs of thine everlaſting eſtate hereafter, through Jeſus Chriſt our Lord.* Amen.

ILlumina quæsumus, Domine Deus tenebras nostras, & totius noctis insidias tua à nobis repelle propitius misericordiâ, per Dominum nostrum Jesum Christum. *Amen.*

DEus Pater mihi benedicat, Deus Filius me protegat, Deus Spiritus Sanctus me præservet nunc & in secula. *Amen.*

Oratio pro Rege.

OMnipotens & æterne Deus, Creator & gubernator omnium, exaudi nos supplices tuos, & accumula multiplices tuas benedictiones in servum tuum, Dominum nostrum Regem *Carolum*, pro quo humiliter divinæ tuæ Majestati supplices sumus. Da ipsi ut fide *Abrahæ* corroboratus, mansuetudine *Mosis* imbutus, *Josuæ* magnanimitate armatus, humilitate *Davidis* exaltatus, *Solomonis* prudentiâ decoratus, & bonitate omnium repletus, perfectè ambulet coram te in viis justitiæ, & tanquam Rex potentissimus hostibus suis ubique dominetur omnibus, Populum suum regens æquitate, & præservans Ecclesiam in veritate & pace, per Jesum Christum. *Amen.*

Oratio pro Regina.

OMnipotens Deus, fons omnis misericordiæ, humiliter petimus, ut accongeras luculentissimas bonitatis tuæ divitias supra caput famulæ tuæ, Reginæ nostræ clementissimæ *Catharinæ*; quod induta semper vestimentis Regiis cœlestis tuæ gratiæ, pia sit ac religiosa ut *Esther*, Regis amans ut *Rachel*, prolifica ut *Leah*, prudens ut *Rebecca*, fidelis & obsequiosa ut *Sara*, & ut diu feliciterque vivat ad perfruendum eminentibus ac Regiis suis dignitatibus in hoc seculo, & denuo perveniat ad summam felicitatem Regni tui sempiterni, per Jesum Christum Dominum nostrum. *Amen.*

Oratio

A Prayer for Parents.

ALmighty God, Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named. I give thee most humble thanks for that thou didst of thy Divine Providence vouchsafe to let me be born of Christian Parents, by whose care I was first brought unto the holy Baptism, and afterwards brought up in thy holy Religion. I beseech thee, O blessed God, who art the rewarder of every good work, to recompence them their full reward. Even out of the riches of thy bounty and goodness give them peace and plenty, defend them from all dangers both of body and soul: keep them in the stedfastness of the faith, and in the obedience of thy holy Commandments, that so having thee their merciful and gentle Father, after many happy days here in this life, they may at last be brought to life everlasting through Jesus Christ. Amen.

Grace before Meat.

BLess, O Lord, unto us the use of these thy Creatures, make us to receive them soberly and thankfully, and serve thee always, through Jesus Christ. Amen.

Grace after Meat.

GLory be to thee, O Lord, who hast filled our hearts with food and gladness, fill us with thy Holy Ghost that we may be plentiful in good works, through Jesus Christ our Lord. Amen.

God save the Church, our King, Queen, and Realm, and send us Faith and Peace in Jesus Christ. Amen.

Grace before Meat.

GOod Lord, pardon and forgive us all our sins which make us unworthy of all thy mercies. Bless these thy Creatures to

Oratio pro Parentibus.

OMnipotens Deus, Pater Domini noſtri Jeſu Chriſti, à quo tota in cœlo ac terrâ familia denominatur, maximas tibi gratias habeo, quod indulſiſti mihi à parentibus Chriſtianis naſci, quorum diligenti operâ primitùs perductus ſum ad ſacrum Baptiſmum, ac dein eruditus in Sancto tui cultu. Rogo te Deus ſanctiſſime, qui compenſator clueas omnis boni operis, ut meritis ipſorum juſtam rependas vicem; atque etiam è bonitatis tuæ theſauro ac amoris, da illis pacem ac rerum omnium copiam: hos ſerva ab omni periculo tam corporis quam animæ; ſerva illos in firmitate fidei & obedientia ſanctis tuis mandatis debitâ, ut ita experti te Patrem miſericordem & mitem, poſt annos multos ac fauſtos in hâc vita, tandem perveniant ad vitam æternam. *Amen.*

Oratio ante Cibum.

BEnedic nobis Domine, ciborum uſum: fac ut eos ſobrio ac grato animo accipiamus, & tibi ſemper ſerviamus per Dominum noſtrum Jeſum Chriſtum. *Amen.*

Gratiarum Actio.

GRatias agimus tibi Domine, quoniam nos impleviſti cibo & lætitiâ; reple nos ſpiritu tuo ſancto, ut abundemus bonis operibus per Jeſum Chriſtum. *Amen.*

Deus ſervet Eccleſiam, Regem, Reginam, Regnum, & det nobis fidem & pacem in Domino noſtro Jeſu Chriſto. *Amen.*

Oratio ante Cibum alia.

COndona Domine benigniſſime, & ignoſce omnibus peccatis noſtris, quæ nos indignos reddunt omnibus miſe

the use of our bodies, our bodies to the use of our souls, and bless both our bodies and souls to thy service, for Christ his sake. Amen.

Grace after Meat.

THou, O God, which hast created us by thy power, preserved us by thy providence, redeemed us by thy blood, and at this time fed us with thy good creatures, be blessed and praised now and for evermore. Amen. *God save the Church, our King, and Realm, and send us faith and peace in Jesus Christ.* Amen.

For Devotions at the Sacrament, and other occasions, read *(The Whole Duty of Man.)*

The End.

---

miſericordiis tuis; redde hos cibos corporibus noſtris utiles, & corpora noſtra animabus noſtris utilia, & utriſque benedicas, tum corporibus, tum animabus in uſum tuum, propter Jeſum Chriſtum. *Amen.*

Gratiarum Actio.

NOmen tuum Domine, qui nos creaſti per potentiam, præſervaſti per providentiam, redemiſti per ſanguinem, & hoc tempore ſaginaſti tuis obſoniis, benedictum ſit & laudatum nunc & in ſecula ſeculorum. *Amen.*

Si quis deſideret alias piorum officiorum formulas, perlegat librum cui Titulus, (Totum hominis officium.)

FINIS.

Perlegi hanc Expositionem Catechismi in Ecclesiâ Anglicanâ usitati, in quâ nihil reperio aut sanæ doctrinæ, aut bonis moribus contrarium quo minus Imprimatur.

Dan. Nicols, R.P.D.
Arch.Cant. Capel.
Domesticus.

Ex ædibus Lambethianis
Dec. 15. 1662.

Thomas
Cooke
Cooke